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No. 7.

A CALL FOR MEN.

THE attention of Christian ministers, Christian parents, and especially of young men in the churches, is beginning to be turned, and it would seem, must soon be turned earnestly, to the need of more laborers in various departments of the work to which the church is called, for man's spiritual good. We can hardly over-estimate the urgency of the demand ere long to come from all the South and South-west, as well as the ever-growing West of our own country. With reference to our national welfare,—to perfect the work which has been begun in judgment, and with so much of sacrifice,—the demand is imperative, that many whose thoughts have been turned to something else than the ministry, should now prayerfully consider whether they are not called to serve Christ and their generation as preachers of the Word, or in some direct mode of effort for the moral and spiritual good of their fellow men, rather than in the prosecution of any secular business.

And the demands of foreign fields must by no means be forgotten. There may be danger that, when calls at home are so increased, those from abroad will be overlooked. But, aside from the plain instructions of the Saviour, a well informed view of the history of modern foreign missions could hardly fail to convince any candid mind, that even with reference to the religious interests of our own nation, we cannot afford to neglect the work abroad. "He that watereth shall be watered also himself."

It is well understood, that for years past, while the missions of the American Board have been suffering for want of more liberal pecuniary aid, they have also, in many cases, been growing weaker in the number of men from America. Fields have been opening and enlarging, and new places present-

ing claims for occupation ; but some who were strong and active laborers have been removed by death, others are more or less disabled by failing health, and others by advancing years, while the number of new laborers sent out has not been sufficient even to fill vacancies thus occasioned, to say nothing of the new positions which should be occupied. The calls for reinforcement, from many fields, have long been most urgent.

The case of Western Africa,—where all the laborers now on the ground are, for such a climate, growing old in the service, so that the mission is in danger of dying out, and where a new and promising station has been providentially provided by the generous interest of the traveler Du Chaillu,—was presented in the *Herald* for March last, and again in May. The Prudential Committee desire to find and send at least two men for that field, without delay. The brethren of Eastern Turkey said, pathetically, in their general letter of 1864, “ We have again, for the fourth year, brought to your consideration the pressing necessity for a reinforcement. We ask for four new men, and this is the least number that will satisfy our immediate wants. Delays are costing our cause too dearly, in Mardin, Diarbekir, and Van.” It would be difficult to overstate the need of new laborers for some positions in that field ; nor are the necessities of other missions in Western Asia much less imperative. Recent removals, by death and otherwise, from the Mahratta field, in India, have occasioned vacancies which the mission sees no way to fill, but which should not be left unfilled. Brethren of other missions in India, also, and those in China, have been long crying out for help, and lone laborers on different islands of Micronesia, while abundantly prospered in their efforts, wear out in their loneliness, and under far too great a pressure of care.

While the call is thus loud upon young men entering, or in, the ministry, to consider the claims of foreign fields, there is a call yet more urgent, if possible, upon pious young physicians. Particulars need not be given here, but regard for the lives and health of mission families, often far removed from any medical assistance unless it can be found within the mission circle, render the connection of competent physicians with that circle a matter of very grave importance. It is also well understood, that in many unevangelized communities, the possession of medical knowledge and skill gives great advantage to one who would disseminate the truth and win souls to Christ. Are there not in this country, are there not among those who have been doing good service in connection with our armies, and are now to be released from such employment, young physicians whose hearts glow with love to Christ, and who will give themselves to this work abroad ? The death of Dr. Wright, of the Nestorian mission, creates a vacancy in a field where he, like Dr. Grant before him, performed a work certainly not less important than that of the more eminent Christian physicians in our own or any other land, and left a reputation which abundantly prepares the way for a fitting successor. Is there no man to walk in his steps ? And are there none who will enter other equally important and equally inviting fields in foreign lands, not seeking great things for themselves, but striving to honor Christ ?

REV. WILLIAM W. CHAPIN.

“WILLIAM WILBERFORCE CHAPIN, born at Somers, Conn., December 2, 1836; graduated at Williams College, with high rank, in 1860, and at Andover Theological Seminary in 1863; sailed from Boston, January 7, 1864; arrived at Bombay, May 19, and at Ahmednuggur, June 4; was stationed at Pimplus from January 1, 1865; died at Ahmednuggur, March 22, 1865, aged 28 years, 3 months, and 20 days.”

Such is the brief statistical record, forwarded from India, respecting one whose death, announced in the last number of the Herald, is greatly mourned. A few other dates should be added. Mr. Chapin, the son of pious parents, was himself hopefully converted at the age of 17, in 1854, and united with the Congregational church in his native town, in November of that year. During the middle year of his seminary course at Andover, he decided to give himself to the work of missions; was ordained at Somers, Conn., September 24, 1863, and married at Derry, N. H., to Miss Katharine Isabella Hayes, two days later, September 26.

Respecting his sickness and death, Mr. Hazen writes that Mrs. Chapin first had the disease of which her husband died, and that he mentioned, in a letter dated Thursday, March 16, that he was “following in her footsteps,” (with sore throat,) but hoped to be well very soon. But instead of the looked for speedy recovery, he grew rapidly worse; took to his bed on Friday, and on Monday “gave directions in regard to going to Ahmednuggur,” (for medical aid, it would seem, though “himself not expecting to recover,”) where they arrived at midnight on Tuesday. The disease was at once seen to be diphtheria, and it was too far advanced to be relieved. “He rested calmly, wholly, upon the Rock”—the Saviour whom he had long trusted, and who would not leave him now. About noon of Wednesday he himself announced to his wife that his heart was ceasing to beat and his death was near. After this, Mr. Hazen writes: “He sent messages to many friends, to his mother, brothers and sisters, to the missionary circle, to his correspondents, to the students of Andover Seminary, and to the native Christians, especially those at Pimplus. He continued talking, most of the time with distinctness, for an hour. He remarked, ‘The mansions are prepared, the door is open, they are waiting for me.’ Pointing up, with his arm at full length, he said, ‘*There* is Jesus, I want to praise him;’ and again, ‘Jesus has a crown for me, I want to take it.’ He asked us to sing, ‘There is a land of pure delight,’ and sang the first line with us. At half past one o’clock he slept in Jesus, not having been at all in pain after reaching Ahmednuggur. We buried him at 7 A. M. of the 23d, the grave being very near that of Miss Farrar. A generation has passed away since a grave of a male missionary has been opened in this yard. Rev. William Hervey died of cholera here, in May, 1832, and now we have laid our youngest and strongest in his last resting place.”

“Mr. Chapin had made a fine commencement of his work. He had preached several times with great acceptance. He *loved* the work of preparation for preaching. He was always busy and earnest in his studies, and in all his preparations for future service. Among his dying words, in one of his messages, he said, ‘I do not regret coming to India,’ and *we* would never say, or *think*, this is a ‘waste.’ To the Seminary students at Andover he sent this message: ‘Tell them all to cultivate a missionary spirit, and to send some one to take my place; for the *messenger* has come to take me home.’ Who will hear this call?”

Mr. Ballantine, of the mission, bears this testimony: “Mr. Chapin was a most promising young missionary. All our native Christians loved him, he was so amiable. He loved his work, and was willing to go just where the Master called him. He had made good progress in the language and had begun to preach in it. Yes, he had just put on the harness, when he was called to his rest and his reward. He was not afraid or reluctant to die. The thought of seeing Jesus, and of speaking with him soon, filled him with rapture. Death was indeed gain to him; but oh, what a sense of loss fills the hearts of his bereaved partner, his sister and brother, and all our number!”

Mr. Barker wrote from Bombay, to which place he had come to embark for America: “The death of Mr. Chapin, my successor at Pimplus, has cast a gloom over all our mission circle. We ask—Why has God done this? Why has this dear brother, who gave such rare promise of usefulness, been cut down in the midst of his days, and in the fullness of his strength? Why has our Father laid his hand so heavily upon us as a mission? Within one short month, two will have gone to America, and one has been removed to the ‘Better Land.’ These providences are *very* mysterious to our finite vision, but we know that He makes no mistakes in regard to time, circumstance, or degree in the afflictions he sends upon us.

“Mr. Chapin seemed to me admirably fitted for the missionary work, by natural gift and by education. His progress in the language was almost without a parallel, and although he had been in the country less than a year, he had already begun to preach. He was my associate at Pimplus for a few weeks, and I had a good opportunity to see how favorable an impression he made, both upon the native Christians and the heathen, by his cheerfulness, gentleness, and winning ways. They felt sure that he loved them, and his talents commanded their respect.”

Still another member of the mission, Mr. Munger of Satara, remarks: “We are filled with grief for the loss sustained by the death of our dear brother Chapin. We feel that this is God’s doing; he gave and he has taken. We had scarcely thought of the possibility of such an event. We had supposed that the dear young man would find years of toil and prayer in the work which he had taken in hand. He had the dew of youth upon him; the love of Christ constrained him; the Holy Ghost had made him a missionary. We had talked and written of his promise of usefulness; we had gratefully and earnestly thanked God for this gift; and there came these

tidings—‘ We are crushed to the earth by the death of our dear brother Chapin. Young, healthy, calm, he was the one to live and do, but the Master saw him ripe.’ We, also, were crushed. We wept in silence. What could we say? Just this,—‘ Even so, Father.’” What young man in the church at home is ready to take his place?

REV. C. H. LLOYD.

CHARLES HOOKER LLOYD, whose death at Umvoti, South Africa, was announced in the Herald for June, was born at New Haven, Conn., February 21, 1833. Both his parents were professors of religion, but he did not himself become such until January, 1856, when he united with the Presbyterian church of which Rev. Dr. Potts was pastor, in the city of New York. He had been engaged in business in the city, but soon after his conversion, led “by a desire to consecrate himself entirely to Christ, after nine months of prayer for direction as to duty,” and “in order to become a missionary to the heathen,” he entered upon a course of study, spending a year and a half at New York University, and three years at Princeton Theological Seminary, where he graduated in 1862. He was ordained in Dr. Potts’s church, the doctor preaching the sermon, April 28, 1862; was married to Miss Katie C. Parker of New York, May 8, sailed with her from that city, to join the Zulu mission, June 21, and reached Port Natal, December 11, of the same year. With much interest, and with a spirit of earnest consecration, he entered on his work; but it soon became apparent that what he had to do must be done quickly. He was stationed, by the mission, at Umvoti, with Mr. Grout, who writes of his sickness, death and character, as follows:

“You will not be surprised when I tell you that Mr. Lloyd, our fellow-laborer, is dead. He ceased to live the 10th of this month, February, 1865. Months ago the physicians told him that his disease was incurable and his remaining days would be few. He at once set his house in order, and quietly waited the coming of his Lord. When the question of life and death was first presented, he was agitated and anxious. He thought of the difficulty he had in breaking away from friends, supported under it by the assurance he felt in his own heart, that in leaving home and country he was following an undoubted call of God; while he hoped and expected to live, and by his labors to satisfy his friends that he had been thus led of God. But it soon occurred to him that God’s thoughts are not always man’s thoughts, nor his ways as man’s ways, and he became as calm and quiet as possible. If he could not *do* God’s will, divine grace helping him, he could *suffer* it. Samson slew more in his death than in his life, perhaps he could do the same, and he soon came to feel no undue anxiety to live. Thenceforward, ‘Thy will be done,’ was his submissive prayer, and his only anxiety.

“Soon after the question as to life and death had been thus peacefully settled, I was sitting with him alone, at the fireside, when he said: ‘Mr.

Grout, since I shall not live long, I have a request to make of you. Do you remember there is a little tree standing about thirty feet from the door of your new chapel? When I am dead, I wish you would bury me near where that tree stands. Mrs. Lloyd will inclose the spot, and erect my tombstone there, where all your Sabbath worshipers can see it as they go up to worship. As they look, it may be they will remember that the dead man came to preach to them. Thus I wish, hope, and pray, that my grave may preach the gospel when I am gone.' The inclosure and the grave are both made according to the good man's wish, and only await the speaking tombstone, to complete the silent preacher.

"Now that the sickness, the death and the burial are over, we sit silently and submissively down, and think of the past,—the quick, light step; the active body and mind; the social converse; the delightful, all-absorbing music; the warm, affectionate heart; the active, warm-hearted piety, which were so noticeable in him who is now silent in death.

"Mr. Lloyd suffered much in his last illness, and the sufferings were protracted, but I do not remember ever to have heard a complaint from his mouth. When we spoke of his suffering, he would reply, 'Yes, but it will soon be over.' When we asked how he could so quietly endure, he said, 'I could not if God, in answer to prayer, did not help me.' When the shortness of his missionary life was referred to, he said, 'Yes, I would have had it otherwise, but God called me here, as I have not a doubt, and I am glad I came. Nothing delights me more than the thought that at God's bidding I came to Africa, and I have not a regret that I did so. If God now makes my life thus short, if I have done all he has for me to do, and if he will thus early call me to rest and his kingdom, as at all times and in all things, I say, Thy will be done. He can do his work as well without me as with me.'

"I am told that Mr. Lloyd has left an impression at New York and elsewhere in his native country, and I can assure you, and all who in that land love our Lord and Saviour Jesus Christ, that he has left an indelible impression on us here. We now know, as we never did before, how to sing—

'Rock of ages, cleft for me.'

"All about our village, by the river bank and in the fields, you may hear the little native children singing the precious words and tune he taught them—'Let us walk in the light of God;' and at our last Sabbath service, while I was at prayer, a little child, just past two years of age, too young to know what she was doing or to be quieted by her parents, sang a tune which he and Mrs. Lloyd had taught them, as regularly through as her teachers would have done. Though dead he yet speaketh.

"I had fondly hoped that this fellow laborer would have been my support in declining life, and that instead of my closing his eyes in death, he might have done that kind office for me; but the weight of this station labor is again rolled upon my shoulders."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

PONAPE, OR ASCENSION ISLAND.

LETTER FROM MR. STURGES, FEB. 8,
TO DEC. 5, 1864.

THIS is a kind of journal letter, of twenty-eight pages and of much interest. Only extracts can be given here, but they will show that God has abundantly prospered the work of his servant on Ponape.

Visit to the Uajai—His Conversion.

Immediately after the Morning Star left Ponape in January, 1864, Mr. Sturges started with his family to make a promised visit to the Uajai of the Meterlanim tribe. He reached Aru, near the residence of the chief, at about 10 o'clock in the evening, went to a feast house for lodgings, and after worship with natives of the place, retired; but was soon called up again by the arrival of the Uajai, "dressed in pants and coat," whose coming to meet the missionary, especially at that hour, and his cordial manner, showed how greatly he was changed. Mr. Sturges writes:

I asked him, after we had prayed together, what first led him to come over to the Lord's side? He said that one night Jesus Christ stood by his side and told him that his gods were no gods; that he must join the missionaries, dig up his kava, [a vegetable from which is prepared an intoxicating drink,] and serve the God of heaven. As soon as it was light he rose, *crept* to his kava patch, (he is unable to walk,) and commenced the desecrating work. Soon his people heard of it, thought him crazy, remonstrated, and sent to the king and other head chiefs of the tribe. They came, plead, remonstrated, threatened, but all to no purpose. They demanded who had advised him to this, and said they would kill him. He told them it was *Jesus*. They threatened to take away his title and lands, and that he should be a common native. He told them to do so; and then turned to the king and asked,

"Who gave you your title? Did not I, and will you take mine away from me?"

It is one of the interesting and may I not say providential facts, that the Uajai is the rightful king, he being next the throne when the last king died; but, out of respect and modesty, he gave his place to the present king, who was below him in rank. This gives him a commanding influence, and makes his efforts to exterminate that bane of the island, kava, all the more hopeful.

Many Visitors—A Feast without Kava.

We spent two days and nights at his place, holding meetings and visiting among his people, and from all we could see, we were convinced that a good work was begun there. Timbers and materials are being collected for a chapel. The Uajai accompanied us home, and his people followed him; so that on the following Sabbath, sixty of his subjects were with us, and more than twenty of our own people, from distant parts, so that we had quite a crowd to lodge. I wonder how many families at Springfield provided for more guests. Our Nanakin feasted them, and did up the thing very nicely. It was the first high chief ever feasted on the island without kava. All feel that a new order of things has come. If a harvest is not near, we are not wise in reading the signs of the times. The Lord make us wise to assist in gathering it in!

Monday morning, our visitors, numbering more than one hundred, gathered on our wharf; we sung the pilgrim song—

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;"

two of our company led in prayer, and the crowd dispersed, the multitudes to return to their homes on the east end of the island, and I to go in an opposite direction to attend to the dedication of our mountain chapel.

The Mountain Chapel.

Mr. Sturges went around the island in a canoe, about ten miles, then "pressed through forests and swollen streams," reached his destination near night, and found a feast ready, and many people gathered.

The next day the chapel was pretty well filled. About one hundred and fifty were present, and a more attentive congregation I never addressed. After the services, we went with our friends to enjoy the feast of fat things they had made ready. Then we returned to the chapel, and held another service,—a sort of experience meeting, our Christians freely expressing their feelings. The chief, who had come from his place at the other end of the tribe, to be with his people in dedicating their church, expressed his wish to join the people of God. He has long been serious, and when residing at that station was a very interested learner. I married him to his first wife, the other he pledged himself to provide a home for elsewhere. This is considered as the first public step in coming over to the missionary. It is very pleasant to feel that we have another chapel dedicated on this dark island. It is a neat building, and will accommodate from two to three hundred.

Visit to the Johoitj Tribe.

February 25. Yesterday I returned from a three day's visitation in the Johoitj tribe. I took my family, and left them with Nano, one of the head chiefs of the tribe, who received us, and also entertained us, most handsomely. The changes wrought there since my former visits, a few months ago, are great, and I trust the Spirit has led that interesting and powerful chief to seek the "new religion." His people are nearly all of his mind. If he turns, that part of the island is ours for Christ.

Death of the Nanakin—No Disturbance.

Mr. Doane's old station was visited, but the chief was, as usual, too drunk to see company. A man who was cut off from the church two

years before, resides in that region, "weeps over his fall, desires to return to the fold of Christ, and seems to have done much good in spreading the truth." In March the Uajai of the Meterlanim tribe visited Mr. Sturges's station, to spend a Sabbath, with more than sixty attendants. Arrangements were made for a meeting between him and Nano, the Palikir chief, but the meeting was prevented by the opposition of the people. The two tribes had only met each other, heretofore, "as enemies to be killed," but Mr. Sturges, who went immediately to see Nano and make the best excuse he could for the Uajai, was satisfied that the meeting, had it occurred, would have been entirely friendly now, and "a grand crisis in the affairs of the island." He thinks Nano one of the most interesting young chiefs he ever knew, and he was much encouraged by signs of progress among his people.

April 18. Our Nanakin died last Thursday morning, an event to which the whole island has long been looking with dread. All expected a "reign of terror" at the death of this ruling chief. The death of a chief is the breaking down of all law; every one is expected to take whatever he pleases, and no one thinks of questioning his honesty. The more property one gets, and the more he destroys, the more he is praised. The bold robbery of goods, to the sum of \$150.00, a few nights before, taken from our dwelling, helped to increase our anxiety for the safety of our property, and to occasion some solicitude for our personal safety. Stories were every where circulating that the meeting-house was to be burned and the Christians put out of the way, as soon as the Nanakin died. The signs of the times all seemed to point to a dark day coming, and we could see no light except as we looked up. The dark, dreaded day came, and several others came, and no wildness of savages, no plundering, all things as quiet as we could wish! We hope the new chief will get into office, and the usual changes in titles and lands be made without any great disturbance. The chief appointed to the Nanakinship is one of the last I should have voted for, yet he *may reform* and be a decent ruler.

Soon after the Nanakin's death, Mr. Sturges started, in accordance with previous arrangements, again to visit the mountain station, where he received ten persons to the church and propounded sixteen others; "which," he remarks, "here means married." He left his family, at such a time, with some apprehension, and on returning, April 22, found that an attempt had been made by a robber to break into his house; but the man was resisted by Mrs. Sturges until the cook was aroused and came to her assistance. As there was no chief at Shalong to afford protection, he thought of removing his family and goods to a safer place.

Progress of the Reformation.

May 30. We spent most of last week with the Uajai, at Aru. The work goes wonderfully on. Sixteen couples were married and expect to join the church at the coming communion season there, which will be as soon as their meeting-house is completed.

The good work is spreading. Converts to the new religion are busy in teaching their heathen friends every where. Our Kiti church is scattered, all its available members employed as teachers. So loud are the calls for teachers, that we have sent our cook to spread the light. It is interesting to see that the people value these teachings. They not only provide food, but at one place they have built their teacher a substantial house, and at another, the chief has given the wife of the teacher cloth for a dress.

Meeting of Nano and the Uajai.

In the latter part of June, Mr. Sturges spent several days in the Meterlanim tribe examining candidates for baptism, and then a week "on the opposite end of the island," with Nano and his people, at Palikir, where he was met by the Uajai, of the Meterlamin tribe. Remembering how his people had cheated him out of his intended visit before, the Uajai took care, this time, not to let them know where he was going. Mr. S. writes:

The large feast house was already pretty well filled, and the new order of things on Ponape was being shown in

Christian songs and prayers. We began the meeting anew, and I thought it more than a recompense for our many years of toil to witness the scenes of that night, and listen to the remarks of the chiefs and people, as they expressed their joy at the new found religion, which had worked such changes on Ponape as to bring such a crowd together. The head chief of the place began by saying that his "happiness was very large that night." As I looked about upon that crowd of swarthy heathen, and listened to their clear, full voices attuned to Old Hundred, Ortonville, &c., I was affected almost to tears, and at the close of the meeting, asked them if that was not much better than the songs and dances that were common in that place a few months ago?

Many Additions to the Church.

The happy death of two females, one the mother of the chief of Palikir, is referred to as having exerted a happy influence. A communion service was held at Tulinier, six miles beyond Palikir, where three hundred persons were present, fifteen were received to the church, and eight others propounded and married. Soon after, four were received at Shalong.

August 8. In the last two weeks we have been from home most of the time. Two weeks ago this morning I started with my family for Palikir, where we examined a number of candidates for baptism. Twelve were accepted, and will be received to the church when their feast house is refloored and put into order, which will be soon. On Tuesday we proceeded to Tulinier, and the next day held communion service. Ten were baptized. Returned the last of the week, spent the Sabbath, and after monthly concert, Monday morning, we started for the Meterlanim tribe, on the opposite end of the island. The meeting house at Aru was not ready to dedicate, as we had hoped it would be, but it was so far along that we held communion service in it on Wednesday. Forty-four were

received to the church, and more than sixty native converts sat with us at the table of Christ. The next day we returned to the Weather Bay, where a large feast house has been prepared and dedicated as a chapel, and on Friday held communion services, when twenty were baptized, and partook of the sacrament.

Several Religious Centres.

It is very gratifying to our little Christian communities, and I think highly useful, to hold communion services at their stations. These Christian societies are not separate churches,—we have but one organization for the island,—but wherever the people provide a chapel, and have it dedicated exclusively to religious services, there we will have church officers, and hold communion services. Already we have five such religious centres, with the prospect of having several more soon. I have been sent for to organize such a community on the extreme north side of the island, at the seat of the present war, but am sorry not to be able to go, as we are every day expecting the Morning Star.

Native Teachers—Appeal for Help.

At all of the more important of these stations we have native teachers placed, who have spent more or less time in our family, and are of the older members of the church. There are ten places where religious services are regularly held on the Sabbath and on Wednesday. Teachers, books, slates, are now the great demand. But what is one missionary to all these churches? For the last six weeks, and I might say months, I have been fulfilling the “go” part of my commission, for I have been on the go much of the time, passing from one end of the island to the other; but spending all my Sabbaths at this place, as there is no one among our church members who would like to conduct meetings before those unfriendly chiefs who often come out on

the Sabbath. And now where is that long looked for associate? Is he not hastening to us, all fresh and vigorous, to help in gathering these precious souls into the fold of Jesus?

We are *very much* in need of books. Many have studied till they know, almost by heart, all that we have printed, and what time have we for translating, with the care of all these churches? There is most urgent need of another missionary here. The Lord has a harvest to gather in, and where are the reapers?

Eleven persons were baptized, August 21, and one who had been excommunicated was restored to fellowship. “These were,” Mr. Sturges says, “from Palikir, Johoitj tribe, and constitute the sixth little society, or church, on dark Ponape.” “These little village churches work like a charm, or rather like the gospel leaven, in these heathen masses.”

The Morning Star reached Ponape, early in December, but with no missionary reinforcement, and Mr. S. asks, “What is to become of our mission and of these harvests? Who is to help in gathering them?”

Biennial Report for Ponape.

With the foregoing letter, a brief report is received from Mr. Sturges, covering the time “from July, 1862, to November, 1864,” which presents a most cheering record.

At Ronkiti, the meeting house, 40 by 60 feet, has been completed and dedicated; a large, sweet-toned bell regularly calls the people to worship; the Wednesday prayer meeting, and the monthly concert are regularly held; and contributions for the two years have been \$38.00. Adult baptisms, 26; infant baptisms, 6.

At *Johala*, the mountain station, a neat and substantial chapel has been built and dedicated; worship, conducted by the natives, is regularly held on the Sabbath and Wednesday; the monthly concert has also been observed during the past six months, the amount of contributions being a few bunches of twine. One communion season, ten added to the church.

At *Tulinier*, Not tribe, a temporary house of worship has been dedicated; two communion seasons at the place; 25 admitted to the church; meetings regularly held on Sabbaths and week days.

At *Palikir*, Johoitj tribe, large meetings are regularly held in a feast house; the two high chiefs and all their people have entirely abandoned heathen rites, thrown aside the kava, and put themselves under the instructions of the missionary. Preparations are being made for the erection of a large meeting house. A man and his wife from this church, have done a good work there as native teachers. A Christian society has been organized, and fourteen admitted to the church.

At *Aru*, Meterlanim tribe, a large and substantial church is nearly completed, with an appropriate spire and cross. The *Uajai*, second chief of the tribe, with all his people, have abandoned heathenism and arrange themselves with the missionary. The regular attendance on Sabbath worship varies from one to two hundred. The monthly concert has been regularly observed the last six months. Two families from this church have been stationed at *Aru* and *Oa*, a neighboring place; forty have been admitted to the church; one communion season observed.

At *Takai Eu*, near *Shalong*, a large feast house has been fitted up and dedicated, one communion service held, 24 persons baptized, meetings on the Sabbaths and week days regularly held. A man and his wife from this place have been doing good as native teachers there. Besides these six places, where there are regular organized Christian societies, there are three or more other places where there are praying ones, and where meetings are regularly held. The first converts were baptized in November, 1860, and the whole number received up to this time is 157. Three have died, two have been excommunicated, one restored, and one suspended. The present number in the church is 154.

Western Turkey Mission.

BROOSA.

LETTER FROM MR. GREENE, APRIL
19, 1865.

Progress in Several Places.

THIS letter from Mr. Greene is of decidedly pleasant character, fitted to awaken hope and call forth prayer. He had been visiting the out-stations of the Broosa field, and is able to write:

During the past winter, the work of the Lord encountered a good deal of opposition in several places, and some of the native brethren suffered annoyance and loss, yet never has there been so much religious interest manifested by the people as during the same period.

Muradchai.

The work in the Armenian town of *Muradchai*, to which allusion has already been made in two of my letters, has exhibited some of the characteristics of a genuine religious awakening. Commencing with two individuals, who for several years have been secretly reading the New Testament, the work has gradually spread, until now there are twenty-seven Protestant families in the place, numbering, great and small, one hundred and seven souls. Besides these, there are many other persons who come to our religious services, and gladly listen to the preaching of the gospel. Two months ago it was my privilege to spend five days at *Muradchai*, and I was most happy to find that the work in that place exceeded all my expectations. Three regular services were held every day, at each of which from thirty to sixty attentive hearers were present. The remainder of my time, also, was wholly taken up with religious discussions, and explanations of passages of Scripture; so that my five days' stay may be described as one continued preaching service. I was pleased with the conversation and spirit of nearly all the brethren, about fifteen of whom appeared to be suitable

candidates for church membership. The spirit of inquiry seemed to pervade a good part of the town, and though some opposers of the truth were filled with bitterness, they feared the people, for many regarded this work as of God.

The influences of the good work there has already extended to three of the neighboring Armenian towns, in each of which there are a few enlightened men. Alas, that in that town, where a congregation can now be gathered nearly as large as that at Broosa, and at this most hopeful and critical period too, no suitable native laborer has yet been found to gather the perishing harvest! The brethren there, from the outset, would nearly or quite support a faithful native preacher. They have sustained a school of their own, numbering about twenty-five pupils, for the past five months.

Moohalich.

In the town of Moohalich, also, the work of the Lord has made encouraging progress during the past three months. The tumult raised by the Armenians in December last, over the burial of a Protestant woman, was followed by a spirit of religious inquiry on the part of a number of men. Three Armenians and one Greek became convinced respecting the truth, and permanently joined themselves to our little band of brethren. Several other Armenians, and three other Greeks, appear likewise to have learned the folly of their former superstitions, and the necessity of worshiping God in spirit and in truth. All these now attend the simple meetings for prayer, and reading and studying the Scriptures, conducted by the native brethren; for these brethren, too, are still without a native preacher. Four weeks ago I spent a few days at Moohalich, and preached there on the Sabbath. Twenty-five persons were present at our services, and gave earnest attention. Night after night the brethren almost robbed me of sleep, by their eager discussions and questions.

Edinjik.

The state of the work in the town of Edinjik affords us still greater joy. The native preacher, Haji Manoog, of Mr. Schneider's class, and his wife, a worthy pupil of Miss Proctor's school, though far away from their friends at Aintab, enduring many privations and suffering from fever and ague, have labored earnestly and successfully. They have made the whole people of Edinjik their friends. Two wandering brethren have been restored, and at least six Armenians, who have regularly attended the religious services, have become thoroughly persuaded regarding the truth, and in heart are already Protestants. One Greek also, may be added to this number. Religious discussions, both in the house of the native preacher and in the coffee-shops of the town, have been of daily occurrence, and their influence has been good.

A single fact well illustrates the change of public sentiment which, in so short a time, has occurred in Edinjik. In July last, not a suitable house could be obtained for the native preacher in that part of the town occupied by the Armenians, and he was therefore obliged to hire the house of a Turk. Now, some of the most influential Armenians of the place have invited him to occupy a house in the centre of the Armenian quarter. Three Sabbaths since, I was privileged to preach at Edinjik, and to administer the communion. Thirty-five persons were present at the services, and gave the most eager attention. There were five communicants besides myself. Four brethren will probably be received into the church in July. Our simple and scriptural mode of administering the communion makes a great impression on the people of this country. After the service above alluded to, one newly enlightened Armenian remarked that he seemed to see Christ in the midst of us; and this man and one other, on the following day, made known their desire to be enrolled as Protestants. The good

work thus begun has already extended to the neighboring village of Ermenly-keuy, where three Armenians are now known as Protestants. At the invitation of these brethren, Haji Manoog intends to spend the month of May at their village.

Other Places.

Good things are reported also from Eski-hehir, and Mr. Greene adds:

Afion Karahissar is a large and important city, situated at a distance of two days' journey beyond Kutayah. A company of men residing in that city, to the number of twelve, who represent that they have become enlightened through the reading of the Scriptures, recently sent a deputation all the way to Broosa, to plead that a native preacher might be sent to them. A similar application reached me last week from eighteen brethren in the town of Istanos, near Angora.

The harvest truly is great. Never were there so many encouraging prospects in this portion of the great missionary field as at present. O, let not the friends of Christ fail to supply the means, and earnestly to plead with the Lord of the harvest that He will supply the still greater need of faithful laborers to gather the perishing harvest!

Central Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, MARCH 15, 1865.

MR. SCHNEIDER remarks that the annual report of the Aintab station, soon to be prepared, will naturally notice most of the facts which he might otherwise mention in this letter; but he refers now to "a few items" which serve to exhibit something of the good results of missionary effort in that field.

Religious Reading—Advancing Intelligence.

Considerable interest has been manifested in the Armeno-Turkish religious newspaper, the Avedaper, which has been

commenced this year. We have obtained eighty-five subscribers for it in this city, and those secured in Aleppo and Killis swell the whole number to about one hundred and fifty. This is more than we had dared to anticipate. Its contents are read with great eagerness by the people, and its influence must be very salutary. The first part of the Pilgrim's Progress, in Armeno-Turkish, reached us toward the close of the last year. Many copies were sold and read with much interest. But, as many could not procure it, and others could not read, we concluded to have it read as a regular exercise, once a week. The audience have listened to it with evident delight, and I trust with profit. The book is peculiarly adapted to the character of the oriental mind, which delights in figures and allegories. I cannot doubt that many valuable and important views of Christian duty and experience will thus be obtained.

As the teacher of the high school has more than usual leisure this winter, he has been giving a course of simple lectures to our people, on Natural Philosophy. He has large audiences, who listen with great pleasure to his exposition of God's wonderful works in nature. Many Armenians are often present, and a stimulus is thus given to mind and thought, which is not in vain.

Sickness—A Good Man Fallen.

For five or six months past, sickness has prevailed to an unusual degree. Many of our most useful men in the community and church have been called away, and we have thus sustained very serious losses. Some of these were persons of excellent Christian character. One was Parmaksis, among the very first Protestants, and for many years a member of the church and the civil head of the community. In this latter capacity, —though it often required much of his time, and occasioned him great perplexity and many trials, he served gratuitously. He was ever ready to aid the poor

and oppressed, and nothing gave him so much disgust, and sometimes indignation, as the fraud and injustice so often practiced in this country under the garb of law. He was a man of great honesty and simplicity. His attachment to his old church was strong and sincere, and when the gospel in its purity first reached his mind, he manifested much hostility. But the same honest sincerity which attached him so much to his former errors, soon led him to reject them and embrace the truth, and from this time to the day of his death he was a firm supporter of all that is good.

Though not one of the most wealthy men in our community, he possessed, comparatively, considerable property, contributed liberally to the support of gospel institutions and benevolent objects, and on his death bed devised the interest of a certain sum as an annual gift to the church and community, and also a respectable sum towards the erection of our Second church. The kindness of his heart was manifested under the following circumstances. In the year 1853, Mrs. Pratt and myself, accompanied by him, fell into the hands of robbers, on our way to Marash. The cruel ruffians began to beat us furiously, with heavy cudgels. When he saw them beating me, he cried out, "O! don't strike him, he can't bear it; but you may beat me as much as you please." Accordingly they ceased their violence on me and dealt the blows all the more freely on him; which he bore patiently, rather than see a messenger of Christ maltreated.

His illness was rather protracted, but he bore it with great patience, and was in a very calm and peaceful frame of mind. His renunciation of all self-dependence was complete, and his trust in Christ most sincere and full. "I have nothing, absolutely nothing, on which to rely; all my hopes are centered in him," and other expressions of similar import, frequently fell from his lips. He was not only ready to depart, but often ex-

pressed a desire to go, if it were the Lord's will. It was good to be by his side. His sweet and peaceful trust in Christ gave such an air of cheerfulness to his last hours, as to be in striking contrast with deathbed scenes often witnessed in this country. I doubt not that many, who came to see him, retired with the secret prayer, "Let me die the death of the righteous, and let my last end be like his." Such results of gospel labors are very cheering.

Eastern Turkey Mission.

LETTER FROM MR. WILLIAMS, MARCH
15, 1865.

Cases of Persecution and Probable Martyrdom.

MR. WILLIAMS, of Mardin, has some supervision, in Mr. Walker's absence, of the Diarbekir station, and the cases of persecution here recorded, as exhibiting the present temper and policy of Turkish authorities, occurred in that field. They add to the accumulated evidence of a spirit anything but friendly to our missionary work.

An incident occurred during the last fall and winter which, as illustrating the present attitude of the Turkish Government towards religious liberty and the rights of conscience, ought to be spread before the Christian public. It is difficult in this country to obtain, with exactitude, the details of any event, but we have tried to learn the facts, and believe that, in its essential points, the following statement may be relied upon. The two men, when seized, were residing at Cutterbul, were forced into the army, and it is probable were both murdered because they would not deny Christ and Christianity—but all under cover and pretence of law.

1. Farho was by birth a Koordish Moslem, of one of the villages near Lija. It is now many years since he, a brother and a sister came to Cutterbul to live, and it is about six years since he began regularly to attend the Protestant place of prayer, and openly avowed him-

self a Christian. When urged to leave Cutterbul and go where he could confess Christianity with less danger, his reply was: "No! here I found Christ and here I will confess him, and let befall me what may befall. God is great." His declaration of faith was bold, clear, explicit; and his daily conversation such that those who best knew him regarded him as a true Christian. It was not far from November 1, 1864, when we, at Mardin, heard that he had been seized, taken to the soldiers' barracks, and there treated with great cruelty, being much beaten. It was claimed that three years ago (his whereabouts being unknown) the lot was drawn for him by another, and came out *black*. Being now found, he must enter the ranks. Even if this were all true, (and probably every word of it is false,) it would yet remain, that he had already been for three years an openly avowed Protestant when the lot was drawn, and *six years* such, when it was enforced.

When I passed through Diarbekir in November, we heard that he was daily beaten until the Centurion said: "Deliver me from this man! You want me to beat his Christianity out of him! If I beat him any more I shall kill him, and there will be trouble, and I fear he will infect all the barracks." We also heard that one day when they were beating him, his Testament was knocked from his bosom to the ground, and that he, seeing it was become known that he had one, from that time read it openly, having before read it by stealth. Of this matter of beatings and its adjuncts we cannot speak so positively, but it was so reported to us. It is certain that persistently he declared himself a Christian, not a Moslem. From Diarbekir he was sent to Erzingan, since which time—more than three months—no word, no report, no letter has come from him, on which account his friends in Cutterbul believe he has been killed by inches.

2. Tamo claimed to be a Christian and not a Moslem. He was a Cutterbu-

lee. His father was a Christian, but for some reason turned Moslem and married a Moslem girl, and this Tamo, two brothers and one sister were born of her. One of these brothers was taken as a soldier a few years ago, and died in the ranks. The other is still living in Cutterbul as a servant; says he is not a Moslem, dares not say he is a Christian, and so remains without any religion.

It is about three years since Tamo began to come to the chapel and declare himself a Protestant. Of his piety our native helper has never felt so assured as of that of the other. He was seized about the same time, and taken to the Pasha's palace, where, though protesting that he was a Christian and not a Moslem, that all his ancestors were Christians, and that his father's turning Moslem did not concern him, he was compelled to draw the lot, which (of course) came out *black*. He too was, we are told, much beaten, but would not give up his Christianity. So far as we can learn, neither was offered liberty or better treatment if he would declare himself a Moslem. He also was sent to Erzingan, and we have reliable information that he died by the way. While passing through Mezra, en route to Erzingan, the Turkish official who had the new conscripts in charge said to one of our Protestants: "We have one of your men here. He is a Christian, everybody knows him to be a Christian, and any one can see that he is by just looking at his face." For both these men the Armenian Primate at Diarbekir, and the dragoman of the English consulate, called on the Kaimakham, (the Pasha was absent on a tour through his province,) but could accomplish nothing in their behalf.

Here is certainly one, probably two cases of martyrdom for conscience sake, in this year of grace 1864; all done, indeed, under cover and within the letter of the law of conscription, but none the less, we fear, *cases of deliberate, official murder*. It is easy to say that it was in

“due course of nature” that these men died between Diarbekir and Erzingan. *Perhaps* they did, but, “credat Judæus!”

It is the decided belief of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights, but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so. The bearing of officials towards all identified with Protestantism is, within a few months, greatly changed for the worse; i. e. since the bursting out of the official persecution of Moslem Protestants at the capital. The sudden seizure of these two men,—who for years had openly and unmolestedly declared themselves Christians,—and the forcing them, despite their firm, persistent declarations of Christianity, into the ranks, thus ignoring their right to be Christians, is doubtless part of the same relentless official persecution. May the Lord raise up a deliverer.

Madura Mission.—Southern India.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JANUARY 13, 1865.

Contributions.

REPORTING matters at his station for the year 1864, Mr. Washburn speaks of the village congregations as exhibiting “for the most part some little increase.” The schools “show an increase of about 30 scholars.” Respecting some other matters he writes:

The contributions towards church building, support of catechists, &c., as compared with last year, are gratifying and hopeful, namely, this year 106 rupees against 64 last year. Three rupees of this sum were given by heathen. I can assure our Christian friends at home, that in some instances at least, their deep poverty has abounded to the riches of their liberality, and this though it was a year of famine not only of bread, but of

clothing also. I saw two annas (six cents) taken from the Kaliyam of an old widow—a church member—poorer in worldly goods than any person I ever saw in America. Yet she supports herself and a grandson studying in our day school. In Ammapatti, the congregation are just finishing a brick church, forty by twenty feet, capable of accommodating the entire congregation. Within the past two years, the people have contributed nearly one hundred rupees towards its erection. The foundations of the edifice were laid ten years ago by a missionary of the Gospel Propagation Society.

Effort for Females—Opposition.

It has long been felt desirable to reach the females of the higher classes more generally than can be done by the means we ordinarily employ. To test the practicability of this, a woman has been employed, under the eye of the lady of this station, to visit the houses of the better classes, teach them sewing, read to them, and if possible persuade them to learn to read. During the early part of the year this person met with gratifying success among families of the merchant caste, and some others. Her visits were acceptable to the females in several families; but by some means the suspicions of the husbands were aroused, and the visits were violently stopped at all but three houses. A school for girls was also gathered, wholly from the heathen, and was similarly cut short. Two little girls were repeatedly, cruelly beaten by their father for attending this school. The school was not, however, wholly broken up, and these girls still learn in it. The circle of families visited has been increased by the addition of two others, and the aspect of things is more hopeful than it was a short time ago.

The year's experiment has made two or three things apparent, viz: that only the best educated and judicious females can be of use in this service, that the higher castes in the villages are by no

means accessible even to such Christian women, and that the females have not yet awaked to feel the necessity of education for themselves. I hope, however, to continue this trial, satisfied, in a good

degree, with the results of the expenditure, and hoping, by keeping the matter before the eyes of the people, to awaken a wish for better things.

REPORT FOR 1864.

THE report of this mission for the year 1864 is made up mainly of reports from the several stations, presenting details too extended to find a place in the Herald. Many of the facts have already been published, in letters from different missionaries, and little else than some of the more important statistics will be presented here.

Churches.

CHURCHES.	No. of churches.	Added by profession.	Added by certificate from other stations.	Dismissed to other churches.	Excommunicated.	Suspended.	Struck from church records.	Restored.	Deaths.	Now in good standing.	Gain or loss in the year.	Received by profession from the first.
Battalagundu,	1	1	2	1	1	1	.	1	1	104	.	73
Dindigul,	2	1	4	.	.	1	.	1	1	77	+3	167
Kambam,	6	10	6	1	.	.	1	5	4	146	+15	186
Madura,	2	16	5	13	2	.	6	.	.	148	.	202
Manamadura,	1	.	11	.	.	.	.	.	.	11	+11	.
Mandapasalei,	9	10	1	5	7	7	4	.	9	362	-21	522
Melur,	1	.	2	2	.	.	.	1	1	25	.	21
Pasumalei,	1	11	.	10	.	.	.	.	.	59	+1	160
Periakulam,	2	5	2	4	.	2	.	.	.	40	+1	16
Pulney,	1	2	5	2	.	.	.	1	1	39	+5	35
Sivagunga,	1	1	.	3	.	.	.	.	.	15	-2	80
Tirumangalam,	2	2	3	.	.	.	2	.	1	133	+2	154
Tirupuvanum,	1	2	.	9	1	1	.	1	.	9	-8	10
Usalampatti,	1	.	.	.	.	.	.	.	.	.	.	.
Total,	31	61	41	50	11	12	13	9	18	1,173	+7	1,626

Congregations.

CONGREGATIONS.	No. of congregations.	No. of men in the congregations.	No. of women.	No. of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average Sabbath attendance.	Balance of gain or loss.
Battalagundu,	10	98	110	176	384	54	23	28	174	+12
Dindigul,	12	144	107	230	451	49	25	39	331	+11
Kambam,	19	335	346	542	1,223	108	17	38	565	+66
Madura,	19	181	165	241	587	54	23	73	538	-8
Manamadura,	2	14	12	17	43	9	3	4	35	+18
Mandapasalei,	44	552	524	719	1,795	174	29	84	959	-210
Melur,	8	49	64	116	229	21	5	19	118	-11
Pasumalei,	1	30	6	24	60	30	5	10	112	-2
Periakulam,	6	77	86	159	322	17	6	13	151	+47
Pulney,	6	71	53	99	223	16	12	18	138	+11
Sivagunga,	2	12	15	26	53	8	.	2	23	-3
Tirumangalam,	15	265	225	309	799	112	19	43	490	+62
Tirupuvanum,	4	19	21	43	83	6	4	.	65	-12
Usalampatti,	6	41	32	49	122	9	4	2	88	+2
Total,	154	1,888	1,766	2,720	6,374	667	175	373	3,792	-17

Death entered but one mission family, removing a child of Mr. White. Mr. and Mrs. Chandler returned to the field from America, and two families found it necessary to come to the United States. One valued native pastor was removed by death. Much has been done in the itinerating work, by different members of the mission. Particulars in regard to such labors for spreading the knowledge of the truth have been published from time to time. One brother reports that the people of his field are scattered in about 250 villages, and that within the year, the gospel was proclaimed in the streets of all these places, while about 100 villages have been visited almost monthly, by catechists or other helpers. In another field, by the missionary, native pastor and catechists, over 300 heathen villages were visited, leaving 700 in the station district yet to be seen. Another missionary reports 349 villages of his station visited within the year, and another, 175. In all, eight of the missionaries engaged

more or less in the itineracy, "spending 102 days, and addressing 41,456 adults." "The heathen heard the gospel message respectfully and often gladly, a part of many audiences being made up of women; and the native pastors and catechists have shown no little zeal and pleasure in the work."

The number of patients prescribed for at the dispensary during the year was 2,071. "A religious service is held with the patients and those who accompany them, before administering to the sick." The mission has been assisted by 192 native helpers in all, viz: 7 pastors, 82 catechists, 25 readers, 7 teachers in seminary and girls' boarding school, and 71 teachers in common schools, 13 of whom were females. There were 51 pupils in the Pasmalei seminary, 50 in the girls' boarding school, and in 64 day schools, 1,035 boys and 151 girls. Benevolent contributions amounted to 1,443 rupees, 12 annas, 10 pice; about 722 (gold) dollars.

PROCEEDINGS OF OTHER SOCIETIES.

TURKISH MISSIONS AID SOCIETY.

THE annual meeting of this Society, which so generously aids the missions of the Board in Turkey, was held at Willis's Rooms, London, May 9, the Earl of Shaftesbury in the chair. The Report, presented by Rev. H. Jones, Secretary, stated that the receipts for the year had been £4,142, 15s. 2d., (\$20,714.) Addresses were made by Rev. C. E. Oakley, Rev. Mr. Tristram, Rev. Mr. Barclay, missionary of the London Jews Society, at Jerusalem, Dr. Frederick Tompkins, barrister-at-law, Rev. Dr. Bliss, formerly of the Syria mission, now President of the Protestant College at Beirut, and others. Among the resolutions passed was one of "condolence with the people of America, on the untimely removal of their honored and beloved President."

A letter was read from J. G. Taylor, Esq., English Consul at Diarbekir, on the Tigris, in which he bears the following testimony to the character and usefulness of American missionaries in Turkey.

"Nothing, I assure you, would have given me greater pleasure than testifying to

the noble and successful efforts of that worthy band of American missionaries whom the new world have sent to the far East. It is an opportunity I have long wished for, not only for the love I have for them, and the interest I take in their work, but also from a sense of duty, as I consider their efforts are the only means of effecting that political and social improvement we all, in England, hope to see established in the East. Such a desideratum can only be arrived at by solid education, and certainly, as yet, none of their Turkish local schools, or complicated systems as practised by the Turks, have resulted in anything of value; whereas, wherever the Americans really have a hold, those who have been attracted to their schools have in every case proved the complete success of the American system. When we see native Protestant communities, such as at Aintab, consisting of 2,000 to 3,000 souls, who formerly were amongst the most vicious and degenerate, by degrees resolve themselves into a community alike distinguished for their piety, blameless life, and active habits, we may well do all we

can to make the system producing such astonishing results, and the authors and promoters of it, known to the whole civilized world; and more particularly to those who take special interest in such work, and are disposed to support them. Throughout Koordistan, the amount of good that has resulted from the American teachings has been incalculable, and I conscientiously say, that wherever you see a trusty man or workman, he is sure to be a Protestant."

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GOSSNER'S MISSIONARY SOCIETY.

*The Chota Nagpore Mission.*

A WRITER in the *Christian Work*, for March last, gives a very interesting account of the origin and progress of the mission to the Coles, at and around Chota Nagpore, India. After some notice of the previous efforts of Pastor Gossner, of Berlin, who had already sent out quite a number of laborers to India, Australia and North America,—he says:

In the year 1844, Gossner sent a young minister and three young men, who had been trained as schoolmasters, to India, with no special direction where they were to settle, but leaving that to the direction of the Lord after their arrival. Obedient to these orders, the missionaries, in walking the streets of Calcutta, frequently observed some very poor black people, different from the Hindoos, and who were employed in doing the meanest work. Upon inquiry they were told that these people came from the hilly districts northwest of Calcutta, were of a different nation, called the Coles, and were in a very destitute and abject condition. The missionaries felt their hearts drawn out in such love to these poor, forlorn creatures that they resolved to go to their country, and endeavor to labor amongst them.

They were greatly encouraged by their friends in Calcutta, and also by the governor of the province. So they started in May, 1845, and traveled about 100 English miles before reaching the woody districts inhabited by the Coles. The Coles are exposed to every sort of cruel treatment by the zemindars, who often refuse them their hard-earned wages, and destroy the fruit of their fields. Their chief settlement is Chota Nagpore, and there Gossner's four missionaries settled down, at a spot to which they gave the name of "Bethesda." The missionaries found the moral condition of these poor people to be worse than their outward circumstan-

ces. Their only religion was the worship of innumerable evil spirits (called Bongos.) They had some notion of a good spirit, but said, "There is no occasion to worship him, for he does us no harm; but the evil spirits must be made favorable by sacrifices." Failure of the crops, diseases, and all other misfortunes, are attributed to the devils; and it is the business of their priests to declare, in every case, to what particular devil the evil is to be ascribed, and to dictate the amount of sacrifice to be made. Nothing can be more horrible than the festivities that take place on different occasions.

There is no connubial tie between them. A Cole purchases his wife, and when she ceases to please him he turns her off. If he has a deal of work to do, he takes two or three or more wives, if he can pay for them. The children grow up like the beasts of the field, and with habits of the most depraved kind. It was among these people that Gossner's missionaries were the first to begin a work which has been abundantly blessed. They built a house and learnt the language. Finding no access to the grown-up people, they took six orphan children, cleaned their bodies from the incredible dirt and vermin which covered them, and endeavored, with the utmost patience and kindness, to teach them. But nothing would avail with these children of the forest. They soon ran away; others were taken in, with no better success; and the greatest opposition was offered by the women, who declared that the whole intention of the missionaries was to capture their women and sell them as slaves.

To commence religious worship was out of the question. Few came at the urgent entreaties of the missionaries, and those who did paid no attention to their exhortations. Seeing their labors fruitless, the missionaries wrote to Gossner to ask leave to seek another field of labor, in which they might hope for better success. Gossner replied that they should stay where they were, and continue in prayer for these poor people, and added, "We shall here also pray more fervently." Being thus encouraged, they began to go upon the high roads and to distant places, speaking to the people wherever they met them about their salvation.

At last, in 1850, four men were observed to attend their preaching regularly, who seemed to pay some attention to what was said. One day these men remained after the conclusion of the meeting, and declared that they did believe in Jesus; but, added they, "Show us Jesus, and we shall be satisfied." The missionaries explained to them the invisible nature of God, but the men persisted in their demand. They knelt down with them, imploring God to enlighten their minds, but they left and



did not return for a long time. When they came again they begged to be allowed to be present at the English service with their European neighbors. It appeared they had an idea that at that service the missionaries would show Jesus to the lords of the country. Finding it, however, to be of the same simple character as that to which they were accustomed, they began to give a more attentive hearing to what was said to them. The Lord gave his blessing, and in a short time they broke caste, came to the houses of the missionaries, and took their meals with them. After receiving proper instruction, they were received into the Church of Christ. The news of this uncommon event spread like fire through the country. Every Sunday brought fresh crowds of people to the meetings for worship; and the number of those who sought religious instruction was so great that the missionaries were unable to satisfy all the demands made upon them.

Gossner was delighted when he received the news of this remarkable change, and his heart was filled with thanksgivings to the Lord. He made collections to build a substantial church at Chota Nagpore, to which he gave the name of Christ Church. A great deal of money was contributed by English residents in India. In 1857 the number of church members had risen to 900, but in that year the frightful mutiny broke out in India. The missionaries were driven by the mutineers from their places of abode. Their premises were destroyed, with the exception of Christ Church, which remained almost untouched. Thus the assiduous labor of twelve years seemed to come at once to nought. \* \*

When order was at last restored in India, and the missionaries were able to return to Chota Nagpore, they were highly gratified in finding that their poor converts, though cruelly persecuted, had again collected round the old spot. They had fled into the deepest forests and jungles, where some had died from want and suffering, but not one of them had apostatized. High prices had been set by the mutineers on the heads of the converts, but no treachery took place. They now set to work and restored the premises of the missionaries, and gathered round them in crowded meetings. The number of heathen who now broke caste and applied for religious instruction was reckoned by the thousand. At the end of the year 1862 the church numbered 1,900 members, and those under instruction increased to such a degree that the present number of converts may fairly be reckoned at 5,000, whilst it is calculated that about 20,000 of these poor despised people have broken caste, and are now ready to receive the Gospel. Truly the harvest is great, but the laborers are few.

The committee at Berlin have lately received a letter from the Bishop of Calcutta, informing them that he had been induced to visit Chota Nagpore, and that he was struck with astonishment at what he saw there. On one occasion he witnessed the baptism of 143 Coles. Upwards of 2,000 native Christians were present. Six additional missionaries are about to proceed from Berlin to Chota Nagpore, and it is hoped that others may follow in the spring. \* \*

P. S.—By the latest accounts 450 new converts have been received into the Church upon one day.

#### REFORMED DUTCH BOARD.

The *Sower*, for January, presents the following summary view of the missions of the Reformed Protestant Dutch Board, which would have appeared in the *Herald* at an earlier day, but for the want of room.

*The Amoy Mission* is the oldest of our fields. It has upon it the marks of distinguished mercy. Since that mission was established in 1844, a score of years has rolled away;—a time long enough to suffer us to see fruit. In fact, it is exactly the period which, by common consent, is spoken of as sufficient to cause good results to be seen. What have we to show in vindication of our work? What is there to accomplish the higher purpose of glorifying God our Saviour?

The results of God's grace working through our brethren are clearly manifested. We have 3 churches; 309 members in full communion; 12 native helpers; 2 ordained Chinese pastors. These pastors are supported by their churches, and govern them, with their respective consistories, as in our churches at home. The native Christians, in the last year reported to us, contributed \$704 43 to benevolent purposes.

In connection with our own mission there are the missions of the London Society and of the English Presbyterian Church. In all the churches there are about 800 church members.

These statistics give us little conception of what God has wrought in the score of years during which this field has been open to us. In every soul the first seed of divine truth was yet to be planted when our brethren first spoke for Christ in that long shut up land. We now see the foundations laid for a Chinese church. We see the actual model of the church which is yet to spread over the land.

The Missionaries in this field, at present laboring, are Rev. E. Doty, D. Rapalje, and L. W. Kip. There is no female missionary in connection with our Board on the ground.



This mission stands in great need of men. Its existence depends upon the reinforcement soon to embark.

God has given us a field of labor in China which has been crowned with spiritual blessings far beyond any other part of the Chinese field. Yet what have we done compared to the scope given for operations?

*The Arcot Mission* has become our largest mission and has therefore received a special share of attention from the Church.

A dozen years have scarcely elapsed since this mission was planted by Dr. Henry Martyn Scudder. There are now in the field seven missionaries. Rev. W. W. Scudder, Rev. E. C. Scudder, Rev. J. W. Scudder, M. D., Rev. J. Mayou, Rev. J. Chamberlain, Jr., Rev. S. D. Scudder, M. D., and Rev. John Scudder, M. D.

Rev. Dr. H. M. Scudder lately reached this country, and has taken pastoral charge of the First Church of Jersey City. His connection with the mission has not been formally dissolved. Rev. Joseph Scudder still has a place among the members of this mission, though he labors in an important field as Post Chaplain of U. S. Army at Governor's Island. From the small beginning made a dozen years ago, the mission has assumed very broad proportions. The brethren have labored hard to occupy, so far as possible, a wide territory. The reason for doing so is found in the sad fact that the people could not otherwise hear the gospel.

There are seven stations now occupied: Arcot, Arnee, Chittoor, Coonoor, Mudnapilly, Palamanair, and Vellore.

The Tamil language is used at all these, except Mudnapilly, where the Telugu only is employed. The latter is partially used at Palamanair, and in some portions of the country adjacent to Chittoor. The following statistics may be interesting as well as encouraging:

8 churches organized; 300 communicants; \$1,128 benevolent and religious contributions; one native pastor,—Rev. A. Sawyer; 21 native preachers; 11 schools taught by natives.

The Arcot Seminary for training native helpers has about twenty-five pupils, and is in a most flourishing condition. Over its doors should be written, "Hope for India."

The Female Seminary at Chittoor has twenty pupils. It has this happy record, that every one of its graduates has made a profession of Christianity, and sustained that profession by a corresponding life.

At Palamanair an additional school has been established during the past year, which includes nineteen scholars. These are expected to finish their education at

the Seminary, and devote themselves to some form of gospel labor.

The most encouraging facts have recently shown themselves in connection with this mission. There are villages in the southern part of the mission field, now entirely Christian, in which two years ago we had not one Christian professor.

Another hopeful indication is the baptism, recently, of young men of high caste. We feel perfectly sure that the leaven is working; but the amount of tillage calls for more laborers. It is nearly four years since a new man has been sent to the Arcot mission; and nearly three years since the last missionary returned to his field.

*The Japan Mission* is still confined to the two stations of Yokohama and Nagasaki. At the former are Rev. S. R. Brown and J. H. Ballagh and their families. At the latter, Rev. G. F. Verbeck and family.

The work at Nagasaki has been confined chiefly to study of the language. Mr. Verbeck has shown special aptitude for this labor; and we look for most excellent permanent results from his labors.

At Yokohama the brethren have other interesting labors added to their main work of preparing to make known the gospel in the Japanese language. They have a field for labor among the thousands of seamen in their harbor; and with marked favor from on high. A church of English speaking residents now numbers thirty members. Of this church the U. S. Minister is elder.

Very recently the missionaries at Yokohama have accepted an invitation from the Japanese government to teach in a school for interpreters. This gives them an opportunity to impart not only *western knowledge*, but also some knowledge of that divine truth which is the only hope for men of every clime.

*The Field before us* is too large for the degree of effort which we have hitherto put forth. In China we have room enough for a score of men where we now employ one. The same is true of India. When God throws back the doors which have so long shut His Gospel out of Japan, where will be the force that is to enter in and possess the land for Christ our Lord?

We have seen not a few trophies of grace; we have great encouragements. But our greatest gain is a field in which to labor for Christ. In military operations it is a great advantage to possess *the country* of the foe. This is the end attained by defeating his armies. By it *the people* are soon made subject. Give Christ's army an open road and they ought to occupy it, feeling that there is only one more step, and that a sure one, before the whole land shall have acknowledged the Lord.

## MISCELLANIES.

DEATH OF REV. EDWARD WILLIAMS—  
(SELIM EFFENDI.)

Rev. Dr. Schaufler, of Constantinople, sends for publication the following obituary notice of one who, as the first convert from among Mohammedans in connection with the missions of the Board in Turkey, and laboring for their good, has long been regarded, by missionaries and others, with much interest.

“Rev. Edward Williams (formerly Selim Effendi) departed this life on Saturday morning, the 15th of April. Every missionary who knew him, and especially every one laboring for the benighted Mohammedans, feels that his departure is a great loss to the cause of Christ among the Turks. And not only they, but doubtless many inquiring Nicodemus-spirits among the Turks, will feel deeply that they have lost a good man, a kind friend, and a faithful and reliable guide to a better faith and a better future.

“Although not connected with the American missionaries for some years past, he was affectionately attached to them, and he always considered his separation from them as a mistake on his part, and a misfortune. The slightest encouragement would have brought him back, had not the conviction on their part existed, that the frequent changes from society to society, and from church to church, would be, on various accounts, productive of evil. As it was, he died as he had lived ever since 1849, a true believer in Christ. Mr. Williams was one of the fruits of American missionary labors, and a place for him in the *Missionary Herald* is therefore not inappropriate. His lively and inquiring mind, anxiously seeking religious truth, was first directed to the perusal of the Scriptures by an Armenian brother, who was then laboring under my direction among the Jews of Salonica, Mr. Williams’ residence at that time; and when in 1849 I accompanied two mission families to Salonica, to locate them there, Mr. Williams called to see me. Without any defi-

nite intent, I directed his mind to the great question of the divinity of Christ, and this he always afterward designated as the turning point of his religious life. Having once decided that Christ *was* divine, and accepted him as his divine and all sufficient Saviour, he found peace. He often referred to it, even in his public ministrations, when Mohammedans were sitting before him listening to his gospel message. His faith in the Word of God, as eternal truth, reminded me of Martin Luther’s best days, and his affection for Christ, and his constant longing to depart and be with him, often called to my mind those utterances of Paul, and of many a saint since, which place the human soul on the sublimest ground outside of heaven.

“Mr. Williams was taken ill, apparently with a rheumatic affection across the chest, on Sabbath night, April 2. That Sabbath he preached to such as came to his service, though visited timidly since the late persecution. (Of private visitors he had about three hundred in the last three months.) He seemed to feel that this might be the last time, and said to his hearers, in substance, ‘Perhaps this is the last time I shall talk to you; it may be my last sermon. Listen, I beseech you, and lay it to heart, while I am still here to plead with you.’ It *was*, indeed, his last sermon.

“His paroxysms of pain were very severe and his distress great, and he often prayed, audibly, to be released from this heavy flesh, and permitted to go home. I saw him often, spoke to him and prayed with him; Dr. Hamlin also saw him frequently and did much for him; but when he died, his good wife was the only person present. In his distress he threw himself into her arms, and then on the opposite side, and expired. He kept his reason, and his ardent longing to depart and be with Christ, to the end. A few days before he was taken ill, he brought a young, learned and very devout Mohammedan to me, the son of a very rich but wicked father. The young man, cast off by his

father, wished for a whole Bible, and my translation of the Gospels and Acts. When he (Mr. W.) was seized with his last disease, a number of Mohammedans in one village hearing of it, said, 'What shall we do? this man must not die! There is none like him to talk to us. However, if we go up one by one we shall trouble him. Let us send some one to him to express to him our sympathy.' They sent the man above referred to, because he was apparently a fit, devout, respectable person for the purpose. He came and told Mr. W. that the Mohammedan friends were anxious to have him stay; that they all prayed for him, and wished to express their kindest sympathies to him in his sufferings, &c. Mr. Williams was about 54 years of age. He leaves a pious wife, and four children, uneducated and unprovided for.

"The gospel seed which he sowed so abundantly, day by day, in season and out of season, and always with a wise and judicious adaptation to the characters and standing of those to whom he spoke, will spring up and bear fruit; and it may be his death will result in higher and more extensive good than the continuance of his earthly life could have done. May it be so! I saw him late in the evening before his death, and about the last thing he said in my presence was, 'Blessed be God for this affliction and for all these pains. I can now say, with Job, I have heard of thee with the hearing of the ear, *but now mine eye seeth thee.*'"

#### NATIVE PASTORS IN MISSION FIELDS.

Mr. Jules Ferrette, a missionary at Damascus, Syria, in a communication pub-

lished in the *Christian Work*, thus states the case in regard to the propriety and importance of instituting a native pastorate over mission churches. He speaks specially of Turkey, but the principles are equally applicable in other fields. "The ordination of a native clergy is the great requirement of Protestantism all over Turkey. It is that which will make it an acceptable religion to the masses, and will enable the Government to consider it as truly a church of the empire. Unhappily, a great reluctance to ordain natives appears to prevail among the missionaries. The common answer to suggestions on this subject is, 'Where are we to find the suitable persons?' Of course, if native candidates, in order to be suitable pastors to the small Protestant village communities which exist in Turkey, ought to have all the academical qualifications of ministers in Europe, no such candidates are at present to be found. To wait until they have been formed by training, would simply be a delusion. Their education being equal to that of ministers in Europe, their pretensions would be the same. Supposing the missionary Boards able and willing to maintain, for the time being, in every little village where there are a few Protestants, such expensive agents, it would be impossible to foresee any time when the little peasant community would be able to relieve the Board of such an expenditure, and support its own pastor. If the pastorate of the native churches in Turkey is not to be of an humble class, that pastorate never will exist; and if it is to be of that humble class, there is no reason for indefinitely deferring its institution; for men of the precise kind wanted are already to be found in sufficient number."

## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

The account of "donations," in this number of the Herald, will sufficiently indicate the condition and prospects of the treasury, to all who remember that the sum appropriated for the year was \$600,000, and that the reduction in the cost of ex-

change will not probably diminish estimated expenses more than about \$50,000. For nine months the income has been only \$291,187; leaving to be raised in three months, after deducting the \$50,000, near \$259,000! The receipts in May were but \$33,300; more than \$4,000 less than dur-



ing the same month in 1864. These facts speak with emphasis to all who would see the missions sustained, *relieved* and not still more painfully embarrassed,—and this cause carried forward with a vigor commensurate with its importance, the claims of Christ upon all his people, and the present special claims of God upon this nation.

*A Bequest.*—A note has been received by the Acting Treasurer of the Board, endorsed on the back: "Sacred to the African [Zulu] Mission, by Henry Spackman Ritson, \$1.50." The note gives this account of the donation: "Bequest of Henry Spackman Ritson, a member of the Olivet Presbyterian Church Sabbath School, fourteen years of age, \$1.50;—money saved by him up to the time of his decease, which he requests to be sent to the mission in Africa—Mr. Lindley. The boy's father called and handed me the amount, some time ago, but retained the *original money*. The father has also now passed away, and the mother, in a dying condition, hands me the identical pieces which were in the boy's possession at the time of his death; saying that she had retained them to the last, as a sacred memento of the Christian boy, and now desired them to be handed over for the special object intended by him." The money was in gold, one dollar, and silver, fifty cents.

#### MISSIONS OF THE BOARD.

*Dakotas.*—A report of the mission church at Fort Thompson, for the year ending March 31, says, 7 have died, 19 have been suspended, 51 added on examination, and 33 by letter from the church at Davenport. Present number, 234. The members are much scattered in the Dakota territory, but are all considered by the Government as having their home at Fort Thompson. There is said to be cheering evidence that generally, even when they are "wandering strangers among the heathen," these Christian Indians hold on to their faith. The report states: "The elders of the church, eight in number, assume the responsibility of calling the people together for religious worship on the Sabbath, wherever they are. Where there is no elder, they still meet together, to sing and

pray. I might speak of the trials of the Christian Indians, situated where they have not been able to raise a mouthful of food for two years, where there is no game near at hand, and where they are cut off from almost every source of livelihood, eking out the barest existence from the pittance which Government bestows upon them from time to time. But however dark the prospect looks temporally, we have had much to encourage us in spiritual things."

A letter signed by three missionaries states that calls and encouragements to labor for Christ among the Dakotas were never greater than now. The brethren say also: "From every place where those who formerly listened to our instruction are encamped, we have urgent appeals for books, with the assurance that many wish to learn to read, which, with the Dakotas, is almost uniformly accompanied with a willingness to hear the truth. This widely extended desire to hear and embrace the gospel is very different from anything we saw during the first quarter of a century of our labors among the Dakotas. It is certainly the Lord's work, and it is wonderful in our eyes. The history of missions furnishes few parallels to it, except in the isles of the Pacific, within the last sixty years."

Mr. John B. Renville, the first Dakota convert baptized by the missionaries, was licensed to preach the gospel, by the Dakota Presbytery, at its recent meeting. He expects to labor among his own people.

*Sandwich Islands.*—The brethren at the Sandwich Islands are meeting now with many things which try their faith and patience;—in the character and conduct of rulers; in the appointment of a Board of Education not favorable to the views of the missionaries; in the sad fall of some, morally, of whom better things had been expected; and in a general religious coldness among professing Christians. Yet there are pleasing facts. Mr. Alexander wrote, March 20: "The material interests of the nation are rapidly developing, and the people are waking more and more to the pursuit of wealth, while their spiritual life seems almost extinct. I have never known a period when they were so stupid

and lifeless in things pertaining to the life to come.

"We make progress in organizing our churches and appointing pastors, even more than I expected. In the bounds of the Presbytery of Maui and Molokai, we have organized about all the churches that I think desirable. At our last meeting we ordained J. H. Moku, as pastor of the church of Kaanapali. He has long preached to the people there, and the call was very unanimous. We also appointed committees to ordain two other pastors during this quarter, and shall then have six ordained native ministers in our presbytery. You will hear of the brethren on Hawaii, acting with promptness and energy in this respect. During the year they have ordained seven or eight. They are also making progress on Oahu; and even on Kauai they have recently ordained one, an excellent young man.

"My theological class continues to receive as much of my attention as ever. It now consists of eight members. Four have been called to posts of usefulness, have girded on the harness, and are settled in the churches."

*Micronesia.*—The letter and report from Mr. Sturges, (pages 199-203,) remind one of the great revival at the Sandwich Islands, many years ago, and of success which in so many other cases has attended Christian effort in the Pacific. The lone missionary has not remained to toil single handed on Ascension Island without reward. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary himself speaks of fulfilling the "go" part of his commission, being continuously "on the go;" and the Holy Spirit seems to have worked mightily. During a few weeks in August last, Mr. S. baptized 74 individuals. His brief report, summing up results for something more than two years, mentions the addition of 139 persons to the church, at different places. Three houses of worship have been completed and dedicated, (not including a large feast house, fitted up and dedicated as a chapel,) another, "large and substantial," is nearly completed, and preparations are making for the erection of still another. Three high chiefs ar

specially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptized in Nov. 1860, and up to Nov. 1864, 157 had been received to the church. Three had died, and 54 were still members. How many of the pastors in this country have been more prospered, as servants of Christ, than this missionary to a barbarous people?

*Canton.*—Mrs. Bonney wrote, March 15: "My heart is so full of joy and gratitude, that I must make you a sharer. Last Sabbath afternoon, March 12, the Chinese lady teacher, who has been with me nearly eight years, and four of my older scholars, were baptized by Mr. Vrooman. My parlor was full, many Chinese Christians being present. After the baptism we gratefully partook of the Lord's supper. One of the beautiful hymns sung was,

'Just as I am, without one plea.'

The weeping eye and trembling voice told of deep emotion. God was with us in that upper room, and we had a happy meeting."

*Madura.*—The statistics of churches, congregations and schools in this mission, for the year 1864, will be found on another page, as also a letter from Mr. Washburn, which mentions gratifying contributions, and some new efforts for the good of females.

*Eastern Turkey.*—A full report of the Bitlis station was received too late to be used with the other station reports of this mission. The Sabbath audience is about seventy, showing a "steady and permanent increase on former years." Considerable attention has been given to vocal music, with apparently good effect. Special pains is taken to foster a spirit of benevolence, and contributions to a Domestic Missionary Society and other objects, have amounted to \$43.00, equal to one dollar for each male member of the Protestant community, young and old, although, with a single exception, the whole annual income of each of the thirty-six tax payers does not exceed \$50. Much persecution has been endured. The day-school has much increased, the pupils during the year

numbering forty; and a faithful itinerant teacher, who goes from home, and who had in 1863 only six pupils, had last year fifty, all females. There is a theological class of six young men. A church has been formed, and the Protestants have an honorable and advantageous "name for honesty and integrity in their dealings." The ill health and necessary absence of members of the station have interfered with labors.

Some of the intelligence of the month from this mission is of a painful character. Mr. Williams (page 206) reports the case of two men, Protestants, of Cutterbul, near Diarbekir, who, under cover of law, but really in the way of persecution, were forced into the army, and were probably both "murdered by inches,"—by repeated beatings and abuse,—because they would not deny Christ and forsake his religion. He also states it as the "decided belief of all our Protestants who come into contact with the Turkish authorities, that orders or intimations have been received from Constantinople that Protestants are not to be secured their rights, but in any controversy the decision is to be awarded to the other party, where any pretext can be found for doing so."

*Western Turkey.*—Mr. Parsons reports the death of Rev. H. Der Sahagyan, native pastor of the church at Nicomedia.

Mr. Green, of Broosa, (page 203,) reports more interest in religious things in that station field, during the last winter, than at any previous period. At one out-station there were "characteristics of a genuine religious awakening." The missionary's five days' stay there, on a recent visit, was almost "one continuous preaching service." At another place, he says, "night after night, the brethren almost robbed me of sleep, by their eager discussions and questions;" from one distant town a deputation had been sent to Broosa to plead that a native preacher might be furnished them, and from another "a similar application" had been received. "Never were there so many encouraging prospects" in that vicinity.

*Syria.*—Mr. H. H. Jessup wrote from Beirut, May 3: "Our congregations are large. Three persons are to be received

to the church, on profession of their faith, next Lord's day. The second crop of locusts are now hatching out, and a new swarm of the flying kind has also come on from the south. In some parts of the country they are devouring every green thing. Millions have fallen into the sea, and the waves have cast them up on the shore in winrows. Yesterday they almost darkened the sky, and the noise of their flying was like the noise of a flock of quails."

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OTHER MISSIONS.

China.—Mr. Dodd, of the Presbyterian Board, reports the admission of twenty-two members to the churches in Ningpo and vicinity, during the month ending November 2d. Dr. Martin reports the conversion of an aged Manchu, at Peking, a man of respectable but depressed family. The oldest pupil in the school, a young Manchu of twenty years of age, had applied for baptism, and would probably soon be received as a church member. Mr. Green, of Ningpo, at a later date, reports two converts baptized at Bao-ko-tah, and five others who would have been baptized at the same time, but were prevented from being present, living at a distance. The *Record* for April says: "All the letters [from China] report encouraging progress, more or less. The brethren at Ningpo refer to the return of one of their assistants from the neighborhood of Hang-chow, with an 'encouraging report of the disposition of the people towards the gospel,' and it is considered important to occupy that city as a missionary station. Mr. Morrison speaks of the licentiatees as still prosecuting the study of certain branches, and the preparation for this class as involving considerable labor, but 'a pleasant work, rendered the more so by the interest they have taken in their study.' Dr. Happer, of Canton, mentions the baptism of four of the pupils in the training school there; and Dr. Martin reports the increase of pupils in the school at Peking, to twenty."

The *Sower*, (Reformed Dutch Board,) says of missions at Amoy for the last year: "The summary of results shows

that the blessing of God has not been withholden from this portion of the Lord's vineyard. During the year, forty-six persons were received into our three churches on confession of their faith. Forty were added to the churches under the care of the English Presbyterian mission. The London Society's mission reported seventeen added during the last *half year*. The entire number of communicants under the care of these missions, on the first of January, was as follows: London Society's churches, 388; English Presbyterian churches, 188; Reformed Dutch churches, 348; making a total of 924.

India.—The Presbytery of Madras, (Church of Scotland,) in February last, ordained one native to the office of the ministry, and licensed another to preach the gospel. The Bishop of Calcutta, (English Church,) ordained four natives at Meerut, in November. A missionary of the English Church Missionary Society, at Peshawur, a frontier, trans-Indus station, reported in April, 1864, a visit from four inquirers from Kafiristan, "a country beyond the mountains, north of Cabul," who, he says, manifested a desire to receive instruction in Christianity, and after a stay of some days, "invited us to commence a mission among their countrymen." Two native Christians at Peshawur then offered to accompany these Kaffirs on their return home, and six months later, in October last, the missionary wrote: "Two converted Affghans, not counting their lives dear unto themselves, have responded to a pressing invitation from the people of Kafiristan to preach the gospel in that part of Central Asia. They left us on their perilous enterprise about a month ago, marching by way of Cabul."

Missions in Ceylon.—The following statement is from the *Wesleyan Missionary Notices*, for March. "It is now a little more than fifty years since the Wesleyan missionaries first arrived in Ceylon. They had been preceded by a Baptist missionary, and were soon followed by Church and American missionaries, and more recently by missionaries of the Gospel Propagation Society. There are

now in the island, according to a computation made by the Rev. James Nicholson, 55 missionaries, 165 native ministers and catechists, 363 churches, 5,730 communicants, 18,286 adherents; together with 248 boys' schools, and 115 girls' schools, in which are taught 9,502 boys and 4,048 girls: total, 13,550 scholars. Under the care of 10 colonial chaplains there are, in addition, 1,750 communicants, and 4,950 adherents."

Abyssinia.—The *Jewish Intelligencer* for May, reports respecting the captive missionaries in Abyssinia: "By the gracious providence of God, they were, up to the middle of January last, in good health, and supplied with sufficient food. It appears that early in November last, Captain Cameron, the English Consul, with his four European servants, a Frenchman of the name of Bardel, Mr. and Mrs. Rosenthal, and Mr. Stern, together with 150 native prisoners, were conducted in chains to Amba-Magdala, in Southern Abyssinia; but that Mrs. Rosenthal, though regarded as a prisoner, wore no fetters, although every one else had from fifteen to twenty pounds of chain attached to his legs."

The *Presbyterian Board* has been enabled to close its financial year without a debt. The income, \$271,621, was greater than in any previous year. Sixteen new laborers were sent out from this country during the year, but of these only three were ministers.

The *Reformed Dutch Board* received, during its last financial year, \$72,797; more than \$30,000 beyond what it had ever before received in one year; yet so largely were expenses increased that it was impossible to close the year without a debt.

West Africa.—The mission of the Presbyterian Board has taken a new station, on the main land, fifty-three miles north of the old station at Corisco, under what they believe to be encouraging circumstances.

A serious fire occurred at Abbeokuta last January, destroying some lives and much property, including one of the Wesleyan mission chapels, and one of the churches and a mission house of the Church Missionary Society.

MISCELLANEOUS.

Receipts of Benevolent Societies.—The receipts of some of our leading benevolent Societies for the last year, as reported, mostly, at the May anniversaries, were as follows :

American and Foreign Christian Union, \$83,791 53.

American Home Missionary Society, \$186,897 50.

American Bible Society, \$677,851 36, of which \$404,722 16 were from sales, and \$256,750 56 from donations and legacies.

American Tract Society, New York; from donations and legacies, \$126,027 73; from sales, \$295,338 24.

American Tract Society, Boston, total, \$190,948 26; exceeding those of previous year by \$66,231.

American Seamen's Friend Society, \$43,067.

Presbyterian Board of Foreign Missions, \$271,621.

Reformed Dutch Board of Foreign Missions, \$72,797.

Income of English Societies.—The following statistics of income are from statements in English papers respecting the May anniversary meetings.

Wesleyan Missionary Society, £141,899; about \$709,500 in gold.

Church Missionary Society, £164,464; \$322,320.

London Missionary Society, £91,048; \$455,240. Of this, more than \$70,000 was from missionary stations.

Society for Propagation of the Gospel, including some special funds, £102,998; \$514,990.

Baptist Missionary Society, £28,744; \$143,720.

Society for Promoting Christianity among the Jews, £34,628; \$173,140.

Primitive Methodist Missionary Society, £13,602; \$68,010.

Turkish Missions Aid Society, £4,142; \$20,710.

British and Foreign Bible Society, £181,073; \$905,365; £12,168 more than in any former year.

Religious Tract Society, £110,928; \$554,640.

Church Pastoral Aid Society, £60,288; \$301,440.

EMBARKATION.

Rev. EDWARD T. DOANE, of the Micronesia mission, and Mrs. CLARA H. S. DOANE, from Dundee, Illinois, sailed from New York, May 20, in steamer Golden Rule, on their way to Micronesia.

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Mechanic's Falls. Cong. ch. and so.	14 00
Portland, West cong. ch. and so.	6 50—20 50
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so. 2.25;	
m. c. 28,10 :	30 35
Hancock co. Aux. So.	
Bucksport, Elm st. cong. ch. and so.	50 00
Kennebec co. Conf. of chs.	
Winslow, Cong. ch. and so.	22 60
Winthrop, J. Chandler, — family	
m. c.	5 00—27 60
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	37 21
Waldo co. Aux. So.	
Searsport, 1st cong. ch. and so. m. c.	5 35
Washington co. Aux. So.	
Machias, Centre st. cong. ch. and so.	25 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Sanford, John Storer, to cons. Rev. J. M.	
BREWSTER, Dover, N. H., and Rev	
W. W. BOYD, Springvale, Me., H. M.	100 00
	296 01

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
East Alstead, Cong. ch. and so.	
m. c.	17 00
Keene, Cong. ch. and so. m. c. (6,63	
prem. 42c.) 7,04; J. Rand, 50;	57 04
Marlboro', A friend, 5; gold, prem.	
1,50;	6 50
Sullivan, Cong. ch. and so. m. c.	4 25—81 79
Grafton co. Aux. so.	
Campton, Cong. ch. and so.	25 28
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Merrimack, 1st cong. ch. and so.	
60,05, less counterfeit, 1,25;	58 80
Pelham, Sarah Church,	10 00
Piscataquog Village, (Manchester.)	
Mrs. A. Bowman, 2; Mrs. S. M.	
Poor, 2; D. Mack, 20;	24 00—92 80
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, Julia M. Fletcher,	25 00
Hopkinton, Cong. ch. and so.	30 65—55 65
Stratford Conf. of chs. E. J. Lane, Tr.	
Gilman, Centre cong. ch. and so.	
m. c.	15 00
Sanbornton Bridge, Cong. ch.	
and so.	11 00—26 00
	284 52

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.	
Cornwall, Mrs. A. R. Baker,	37
Vergennes, Mary Rigg,	10 00—10 37
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, L. H. Delano,	100 00
St. Johnsbury, East St. Johnsbury	
cong. ch. and so. 9; South cong.	
ch. and so. 67,63; (76,63 less ex-	
press and counterfeit, 50c.)	76 13—176 13

Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st calv. cong. ch. and so. m. c.	16 00
Milton, A friend,	1 00
North Underhill, Cong. ch. and so.	16 83—33 80
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	14 60
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, B. A. 5; gold, prem. 5;	10 00
Strafford, Cong. ch. and so. m. c.	2 10—12 10
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Covestry, Cong. ch. and so. m. c.	8 00
Morgan, Cong. ch. and so.	4 15—12 15
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. and so. m. c.	100 00
Clarendon, do. do.	16 25
Pittsford, Mrs. Parmenter, for China, 4 00	
Rutland, Cong. ch. and so. m. c.	61 75—182 00
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	21 29
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cent. cong. ch. and so. 172,43; m. c. 65,27;	237 70
Putney, Cong. ch. and so.	12 90—250 60
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Ascutneyville and Weathersfield	
Bow, cong. ch. and so. (ad'l)	2 00
Norwich, Cong. ch. and so.	14 00
Woodstock, 1st cong. ch. and so. 29; S. Woodward, 20;	49 00—65 00
	778 01
Cambridge, Rev. E. Wheelock and wife, 10; J. W. Turner, 5;	15 00
Rupert, Cong. ch. and so.	83 75—98 75
	876 79

<i>Legacies.</i> —Burlington, N. Lovely, (in part) by J. W. Hickok, Trustee,	50 00
Essex, N. Lathrop, (in part) by B. B. Butler, and A. J. Watkins, Ex'rs,	38 00
Hardwick, D. French, (bal.) by Mrs. S. W. French, Ex'x,	336 22—424 22
	1,301 01

MASSACHUSETTS.

Barnstable co. Aux. so.	
Falmouth, 1st cong. ch. and so. (of wh. from Mrs. John Jenkins to cons. Rev. CHAS. W. JENKINS an H. M., 50;) to cons. JOHN BUTLER and ELIHU HATCH, H. M., 303,77; prem. on gold, 1,75;	305 52
Berkshire co. Aux. So. James Sedgwick, Tr.	
Lenox Furnace, A friend,	3 00
New Marlboro', 1st cong. ch. and so. 77 05—80 05	
Boston, Old South ch. and so.	8,397 91
Mt. Vernon ch. and so. 6,095,12; m. c. 112,16;	6,207 28
Essex St. ch. and so. 5,175,61; la. un. miss. circle, 122; maternal asso. 1,45; Sab. school, 164; 5,463 06	
Park st. ch. and so. gent. asso. 3,132,39; la. asso. 965,14; Sab. school, 13,10;	4,110 63
Shawmut ch. and so.	3,325 00
Phillips ch. and so. 1,736,40; m. c. 33,57;	1,769 97
Maverick ch. and so.	1,081 10
Central ch. and so.	590 00
Berkeley st. ch. and so.	420 85
Springfield st. ch. and so.	200 00
Chambers st. chapel,	85 00
Oak Place ch. and so.	50 00
Penitent Fem. Refuge,	12 50
Annual Union m. c. at Park st. ch.	63 15
United m. c. at Park st. ch. (4 chs.)	521 58
A friend, 29; do. 110; do. 25; Galen James & Co., 8; unknown, 5; S. D. Smith, 50; O. C. 10; Mrs. W. W. Morland, 10; other dona. particulars of wh. have been acknowledged, 5,062,02;	5,299 02
	37,602 45
Prev. acknowledged,	32,824 85—4,777 60

Essex co. Aux. so.	
Ballardvale, Un. cong. ch. and so. wh. with prev. dona. cons. HENRY M. GREENE an H. M.	50 00
Methuen, 1st cong. ch. and so.	107 66—157 66
Essex co. North Aux. So. William Thurston, Tr.	
Amesbury and Salisbury Mills vil. cong. ch. and so. 30; fem. miss. so. 21; less counterfeit, 50c.; 50 50	
Byfield, Cong. ch. and so.	7 89
Haverhill, Mrs. SALLY S. KIMBALL, to cons. herself an H. M., 100; East cong. ch. and so. 8,10;	108 10
Newburyport, Belleville cong. ch. and so. to cons. JOHN P. PEARSON an H. M., 437,80; two friends, 4;	441 80
West Newbury, 1st cong. ch. and society,	4 00—612 29
Essex co. South Aux. So. C. M. Richardson, Tr.	
A friend,	1 00
Danvers, Maple st. cong. ch. and society,	87 58
Manchester, Orthodox cong. ch. and so. by Rev. F. V. Tenney, (of wh. 17,30 left by a dear boy, dec'd, who loved to give to foreign miss.) to cons. ANDREW BROWN an H. M.	160 86
South Danvers, Friends, for the Gaboon mission,	10 00—259 44
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Chicopee Falls, T. W. Carter, to cons. ISABELLA CARTER an H. M.	100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
A friend,	1,000 00
South Hadley, Teachers and pupils of Mt. Holyoke Sem. (part of coll. of 1861,) 87,06; a lady, 2;	89 06—1,089 06
Middlesex co. Aux. so.	
Billerica Cong. ch. and so.	25 00
Cambridge, Shepard cong. ch. and so. la. miss. asso.	33 11
East Cambridge, Evan. cong. ch. and so. m. c.	12 46
Holliston, 1st cong. ch. and so. m. c. (bal. for the year,)	55 79
Lowell, Appleton st. cong. ch. and society,	34 09
Newton Corner, Mrs. Child,	10 00
North Cambridge, Holmes cong. ch. and so. m. c.	53 89
Waltham, Joanna Bond,	10 00
W. Newton, Cong. ch. and so. (ad'l), 15 00—339 16	
Middlesex Union.	
Townsend, E. Spaulding, (10, gold, prem. 3.)	13 00
Norfolk co. Aux. so.	
Foxboro', (of wh. from cong. ch. and so. 28; Daniels Carpenter, to cons. C. N. MORSE an H. M. 100.) 128, less exp. and cft, 75c. 127 25	
Medway, 1st cong. ch. and so. to cons. MARY B. LOVELL an H. M. 12,9,41; prem. 1,75, less cft, 1; 130 16	
Roxbury, Eliot cong. ch. and so. (of wh. from Moses Day, to cons. Mrs. MARY E. DAY, and C. A. W. CROSBY, H. M. 200; Moses H. DAY, to cons. SARAH LOUISA DAY, H. M. 100; m. c. 10,89,) 3,0,89; Vine st. cong. ch. and so. m. c. 33;	343 89
Walpole, A friend, coupons, 13,50; prem. 5,40;	18 90
West Roxbury, So. evan. ch. and so. A. S. B., for educa. of a pupil at Oromiah, 30; m. c. 33,55;	63 55—683 75
Old Colony Aux. So.	
New Bedford, Trin. cong. ch. and so.	125 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, So. cong. ch. and so.	18 10
East Bridgewater, Union cong. ch. and so. m. c.	15 83
Easton, Evan. ch. and so.	40 50
North Bridgewater, A friend,	1 00
North Weymouth, 1st cong. ch. and so. 99,92; m. c. 14,58;	114 50—189 93

Plymouth co.	
Marshall, 2d Trin. cong. ch. and so.	9 91
Taunton and vic. Aux. so.	
Raynham, 1st cong. ch. and so.	30 00
Worcester co. Central Assn. E. H. Sanford, Tr.	
Worcester, A deceased friend,	20 00
Mass. Home Miss. So. Income of Mrs. Osborn's legacy for propaga. the gospel among the Indians of North America,	122 50
Chelsea, Winn. cong. ch. and so. m. c.	18 92—141 42

8,933 82

<i>Legacies.</i> —Abington, Z. Nash, by L. E. Noyes, Ex'r,	500 00
Barre, Mrs. Nancy Gates, by L. Adams, Ex'r,	123 79
Berlin, Mrs. Sarah Robbins, by O. Fosgate, Ex'r,	71 15
Gloucester, Samuel Stevens, by E. L. Stevens, and C. Kimball, Ex'rs,	470 00—1,164 94

10,098 76

RHODE ISLAND.

Barrington, Cong. ch. and so.	143 00
Little Compton, United cong. ch. and society,	28 77
Pawtucket, A friend,	15 00
Providence, Richmond st. cong. ch. and so. 245,75; unknown, 5;	250 75—437 52

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Stamford, A lady,	10 00
Fairfield co. East, Aux. So.	
Stratford, G. Loomis,	5 00
Hartford co. Aux. So. A. G. Hammond, Agent.	
Collinsville, Cong. ch. and so. m. c. 39 00	
East Glastenbury, Cong. ch. and so. to cons. Rev. ISRAEL CARLETON an H. M.	54 51
Enfield, 1st cong. ch. and so.	166 60
Farmington, D. Humphrey,	5 00
Hartford, Centre cong. ch. and so. m. c. 53,26; Asylum Hill, cong. ch. and so. m. c. 22,50; B. Hudson, thank-offering, 30;	85 76
South Coventry, 1st cong. ch. and society,	67 75
Tariffville, Union cong. ch. and so.	8 10
Terryville, Cong. ch. and so. m. c.	9 60
Windsor, 1st cong. ch. and so.	50 00

485 72

Less counterfeit, &c., 36—485 36

Hartford co. South, Aux. So. H. S. Ward, Tr.	
Cromwell, Friends, to cons. Rev. W. K. HALL, Springfield, Mass., an H. M.	100 00
Middletown, 1st cong. ch. and so. gent. and la. asso. (ad'l.) 25; Westfield, cong. ch. and so. gent. and la. asso. 36; m. c. 3,24;	69 24—169 24
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Torrington, Phebe Beach,	5 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
3d cong. ch. and so. m. c. 180,47; North cong. ch. and so. m. c. 14,60; Davenport cong. ch. and so. m. c. 9,28; Rev. W. H. Whittemore, 10;	214 35
New Haven co. East, F. T. Jarman, Agent.	
Branford, Rev. T. P. Gillett,	30 60
Durham, North cong. ch. and so.	30 79—60 79
New Haven co. West Conso. F. T. Jarman, Agt.	
Middlebury, Cong. ch. and so.	25 00
Waterbury, 1st cong. ch. and so. m. c.	24 32—49 32
New London and vic. and Norwich and vic.	
C. Butler and Lewis A. Hyde, Trs.	
East Lyme, Cong. ch. and so.	20 00
Franklin, Cong. ch. and so. (ad'l.)	50
Montville, Cong. ch. and so. (of wh. from N. B. Bradford, 100, to cons. HENRY VINCENT an H. M.)	176 50

Norwich, 1st cong. ch. and so. m. c. 23,11; 2d do, 47,43;	70 54
Stonington, 1st cong. ch. and so.	8 63—276 17
Tolland co. Aux. So. E. B. Preston, Tr.	
Stafford Springs, Cong. ch. and so. m. c.	201 99
A life-long friend,	1,477 22
	12 00
	1,489 22

NEW YORK.

Geneva and vic. W. H. Smith, Agent.	
Romulus, Pres. ch. 40; a friend, 5; (less exc. 12c.)	44 88
New York and Brooklyn Aux. So., Agency of the Board, Bible House.	
Of wh. from Madison Square, Pres. ch. m. c. 35,69; 14th st. pres. ch. 2,000, (of wh. from W. A. Booth, 500; W. T. Booth, 200; J. H. Reid, 200; J. F. Joy, 2 0; F. Mead, wh. cons. M. GERTRUDE MEAD an H. M., 150; S. H. Provost, 125; S. H. Wales, 100; S. Cutler, 40; A. S. Lyman, 40; J. J. Town, 25; C. Fanning, 25; C. B. Churchhill, 20; F. A. Ferris, 25; R. H. Boyd, 20; R. Brooks, 20;) E. J. Woolsey, 500; J. W. Quincy, wh. cons. Mrs. JOHN W. QUINCY and Mrs. EMMA L. BOOTH, H. M., 200; F. S. Wynkoop, 250; C. A. Davison, wh. cons. Mrs. C. A. DAVISON an H. M., 100; O. W. Booth, wh. cons. Mrs. E. L. BOOTH an H. M., 100; F. C. Jones, 20; J. P. Tappan, 25; C. Taylor, 50; J. A. Parsons, 25; T. Denny, Jr., 100; J. Raynor, 50; Miss L. Denning, 50; Rev. William Adams, D. D., to cons. JOHN CROSBY BROWN, an H. M., 100; A. Carter, Jr., 50; Mrs. J. Boorman, 250; H. Gray, 250; T. Denny, 100; Mrs. M. C. Bull, 200; W. A. Wheeler, 250; E. V. Haughwont, 20; Chapin miss. asso., for China, 50; E. C. Bridgman, 30;	6,965 59
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. m. c.	10 00
	7,020 47

Albany, 4th pres. ch. For. Miss. So.	200 00
Anby, Pres. ch.	31 00
Astoria, (L. I.) W. R. T.	60 00
Auburn, Soc. of Christian Inquiry, Theo. Sem.	22 20
B Z.	10 00
Bellport, Cong. ch. and so.	6 25
Brewster Station, T. B. Foster,	20 00
Brooklyn, W. H. Williams, (100; gold, prem. 30)	130 00
Buffalo, La Fayette st. pres. ch.	250 00
Cairo, Pres. ch.	10 00
Circleville, do.	5 00
Clyde, do.	66 28
Commack, (L. I.) cong. ch. and so.	10 49
Corfu, Pres. ch.	10 00
Cortland, do.	42 07
Crown Point, 2d cong. ch. and so. m. c. 37; A. Penfield, 20;	57 00
Deposit, 1st pres. ch.	35 30
Durham, 1st pres. ch. m. c. 22,25; H. Snyder, 10;	32 25
Elmira, 1st pres. ch. to cons. Mrs. MARTHA M. TENNEY, Mrs. ELIZABETH GIBSON and MARTHA COVELL, H. M.	300 00
Geneva, A deceased friend, by H. W. Knickerbacker, 50; a friend, 5;	55 00
Greenville, F. H. Wakely,	4 00
Harlem, Pres. ch. m. c. 16,07; J. A. Dudley, 100;	116 07
Harpersfield, J. Hubbard,	4 00
Henrietta, Cong. ch. and so.	27 26
Hudson, 1st pres. ch. m. c.	109 00
Huron, Pres. ch.	12 00
Jasper, Pres. ch. 17,10; Mrs. Elizabeth Butler, deceased, 11,10;	28 20
Lewiston, Pres. ch.	10 00

Malden, Pres. ch. m. c. (April and May,)	45 60
Middletown, A widow's offering,	15 00
Miller's Place, (L. L.) pres. ch. m. c.	35 00
New Lebanon, A friend,	5 00
New Windsor, J. J. Ostron,	6 50
New York City, Mrs. H. V. Butler,	5 00
Peekskill, 2d pres. ch.	40 50
Plattsburgh, 1st pres. ch. m. c.	21 38
Poughkeepsie, Pres. ch. m. c. 33; T. S. Wickes, 50; Wm. Adriance, 20;	103 00
Rochester, Plymouth cong. ch. and so. m. c. 38, 12; Brick pres. ch. m. c. 11, 45;	49 57
Salisbury Mills, R. Caldwell,	5 00
Schenectady, 1st cong. ch. and so.	10 00
Seneca Castle, Pres. ch.	69 66
Spencertown, Pres. ch. m. c.	3 36
Stamford, 1st pres. ch.	15 00
Sweden, do.	11 20
Tarrytown, A member of 2d Dutch ch. wh. cons. ROBERT M. PEASE an H. M.	100 00
Utica, 1st pres. ch. C. C. Kingsley,	200 00
Whitney's Point, (of wh. from cong. ch. and so. 38, 12; Fem. miss. so. 11, 88;) 50, to cons. Rev. A. V. H. POWELL an H. M.	50 00-2,457 14
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	9,477 61

Legacies.—Rochester, Hervey Lyon, (in part.) 300 00
 Truxton, Rev. Caleb Clark, (in part,) by L. Smith, and S. Ambler, Ex'rs, 1,000, less exc. 5; 995 00-1,295 00
 10,772 61

NEW JERSEY.

Belvidere, 2d pres. ch.	81 83
Mendham, 1st pres. ch.	75 57
Newark, Park pres. ch. m. c. 100; 2d pres. ch., (ad'l.) Mrs. E. Hancock, 10; a miss. widow's thank-offering, 20;	130 00
Parsippany, Brick ch. la..so.	35 00
Passaic, G. S. Orcutt,	20 00
Princeton, Prof. A. Guyot, 20; Rev. Geo. Hood, 5; G. A. Hood, 1;	26 00
South Orange, C. H. Hitchcock, to cons. Mrs. M. B. HITCHCOCK an H. M.	100 00
Suckasunny, Pres. ch.	27 06-495 46

PENNSYLVANIA.

By Samuel Work, Agent.
 Brandy Camp, Mrs. LYDIA A. M. LITTLE, to cons. herself; Rev. JOHN GERRISH, Lapeer, Mich.; Rev. LEVI LITTLE, Danbury, N. H., H. M.; 200 00
 Delaware Water Gap, Mountain ch. m. c. 3 00
 Philadelphia, Wharton st. pres. ch. 47, 50; 1st pres. ch. Kensington, 170; Trustees of Pres. House, per John C. Farr, 16, 46; J. D. L., 40; Calvary pres. ch. 340, 56; 614 52-817 52
 East Greene, Pres. ch. 10 00
 Harrisburg, Board of For. Miss. Ger. Ref'd Ch. for the miss. station at Aintab, Syria, under care of Rev. B. Schneider, D. D. 1,800 00
 Lock Haven, G. B. Perkins, 3 90
 Montrose, Pres. ch. m. c. 15 00
 Pine Grove, Pres. ch. 21 70
 Pittsburg, R. O. 25 00
 Ulysses, 1st pres. ch. 3 65-1,879 25
 2,695 77

MARYLAND.

Baltimore, J. H. S.	20 00
Darnestown, John Darby,	15 00
Frederick City, E. H. Rockwell, to cons. Rev. GEO. P. HAYS, Baltimore, an H. M.	50 00
Maryland, F.	15 00-100 00

VIRGINIA.

Richmond, Friends in the 8th Conn. Reg't, by Rev. Moses Smith, Chaplain,	20 00
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OHIO.

By William Scott.
 Cincinnati, 3d pres. ch. m. c. 12 42
 Hanging Rock, Pres. ch. 21 00
 Manchester, do. 17 00
 Walnut Hills, Levi Russell, 1 00
 West Newton, Cong. ch. and so. 11 00-62 42
 By T. P. Handy.
 Bath, Cong. ch. and so. 9 00
 Benton, do. 30 00
 Conneaut, Cong. ch. and so. 3; Rev. A. Bartlett, 2; 5 00
 Euclid, Pres. ch. 35 50
 Fremont, do. 100 00
 Medina, Cong. ch. and so. 26 55
 Painesville, 1st ch. and so. coll. 37, 50; m. c. 40, 75; R. Hitchcock, 15; S. A. Porter, 15; C. A. Avery, 10; S. T. L., 5; 123 25-329 30

Belpre, Cong. ch. and so.	76 55
Harmar, B. B. Hart,	1 50
Huntington, Cong. ch. and so. 25, 75; Rev. A. R. Clark and wife, 55;	80 75
Ironton, Pres. ch.	100 00
Rome, do.	13 00
Tallmadge, M. Camp,	5 00
Warren, Pres. ch.	161 85
Watertown, Dr. B. Curtis,	5 00-443 65
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	835 37

INDIANA.

By William Scott.
 Columbus, Pres. ch. 38 50
 Danville, Pres. ch. m. c. 23 89
 Indianapolis, 4th pres. ch. m. c. 7 95
 Mishawaka, Pres. ch. 7 00
 Putnamville, do. 12 75
 Vandalia, Hebron, and Bethany, pres. chs. 28 00
 118 09
 Less exc. 35-117 74
 Connersville, Mrs. R. Whittlesey, 3 00
 Franklin, Pres. ch. 2, 70; less counterfeited 50c. 2 20
 New Albany, 2d pres. ch. 341 93
 Plymouth, Pres. ch. 21 00
 Van Buren, do. 5 00-373 18
 490 92

ILLINOIS.

By William Scott.
 Clayton, Pres. ch. 4 00
 Chicago, 1st pres. ch. (of wh. from S. P. Farrington, 50, to cons. Rev. J. T. MATTHEWS an H. M.) 357 89
 Dover, Cong. ch. and so. 40 10
 Galena, 1st pres. ch. 130 72
 New Rutland, Cong. ch. and so. 10 00
 Odell, Dr. B. J. Bettelheim, 50 00
 Ontario, Cong. ch. and so. 6 60
 Quincy, 1st cong. ch. and so. to cons. CHAS. H. WINN an H. M. 108 10
 Rock Run, Evan. St. Paul's cong. 8 26
 Roseville, Cong. ch. and so. 5 00
 Sandwich, M. B. Castle, 100 00
 Thornton Station, Pres. ch. 7 65
 Waverly, Cong. ch. and so. 60 00
 Wilmington, 1st pres. ch. 88 50
 Woodville, NOAH COOKE, wh. with prev. dona. cons. himself an H. M. 25 00-937 82
 1,001 82

MISSOURI.

St. Louis, Trin. cong. ch. and so. to cons. Mrs. F. A. POST, Mrs. M. L. KELLOGG R. P. CLARK, and THOS. TOMKINS, H. M.	396 15
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MICHIGAN.

Hopkins, Cong. ch. and so.	6 75
Kalamazoo, P. L. H.	3 00
Monroe, Rev. J. De F. Richards and family, to cons. ABBIE L. RICHARDS, Meriden, N. H.; HELEN BABB, College Hill, Ohio; and SARAH M. RICHARDS, Weathersfield, Vt., H. M.	300 00
Nankin, Mrs. A. Armstrong,	3 00
Pontiac, 1st cong. ch. and so. 71,56; m. c. 15,3; (less ex. 40c.)	86 49
Romeo, Cong. ch. and so.	108 60
Utica, do. do.	18 00
Vermontville, do. do.	19 20
Wayland, do. do.	12 35
Webster, Cong. ch. and so. (bal.)	1 00
White Pigeon, 1st pres. ch.	22 50—580 89

WISCONSIN.

Beloit, S. T. Merrill,	25 00
Waterloo, Mrs. S. B. Emery,	10 00—35 00

IOWA.

Davenport, Edwards cong. ch. and so. m. c.	3 00
Muscatine, Cong. ch. and so.	77 35
Pine Creek, Ger. cong. ch. and so.	5 50—85 85

MINNESOTA.

St. Paul, House of Hope pres. ch. m. c.	10 35
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KANSAS.

Wyandotte, Cong. ch. and so.	13 00
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COLORADO TERRITORY.

Central City, L. H. Wolcott,	4 00
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OREGON.

Salem, Rev. O. Dickinson,	10 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Gaboon Miss., West Africa, E. Laughland, 25; m. c. (for 1861,) 86;	111 00
Umvoti, (Natal,) South Africa, Mrs. C. H. Lloyd, for the Zulu mission,	100 00
Zulu, Umtwalumi, m. c. for 1864, 14,41; Ifafa, do. do. 7,50; Amalongwa, do. do. 20; Inanda, do. do. 43,19; Amanzimtote, do. do. 50; Umsunduzi, 12,50;	147 60
	358 60

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Acworth, s. s. 7,00; Francistown, J. D., from little earnings, 1; Haverhill, s. s. Miss M. E. Cooper's class, 1; Merrimack, 1st cong. ch. s. s. 3,85; Nelson, s. s. 5; Northampton, s. s. 11,20; Sanbornton Bridge, s. s. 68; Sullivan, s. s. 7,30; Westmoreland, s. s. J. P. Bixby and brother, egg money, 70c.; Winchester, s. s. 2;	107 05
VERMONT.—Barnet, s. s. 10; Cambridge, s. s. 3,18; Mary, Lucy, Jennie and Abbie Wheelock, 3,25; Mrs. Irene Hale, 1,85; Colchester, Two children, 18c.; Cornwall, s. s. to fit a native preacher, 24; Grafton, s. s. to support a teacher, 21,35; Granby, s. s. 25; Lunenburg, s. s. 17; Orwell, s. s. 20; Pittsford, Two little girls, 40c.; Richmond, Children, 62c.; Ripton, Two boys, 10c.; Salisbury, M. Helden, 1; Sharon, s. s. 5,50; Strafford, s. s. for Rev. J. E. Chandler's schools, Madura, 4,60; Vermont, M. E. and A. F. Steward, 28c.; Westford, A little girl, 1,10; West Hartford, s. s. 5; Westminster, East, s. s. 1; Westminster, West, s. s. 6; Williamstown, s. s. 7,45; Williston, s. s. 5,50;	164 36
MASSACHUSETTS.—Ballardvale, Union cong. ch. s. s. 3,25; Charlestown, Win-	

throp cong. ch. s. s. infant class, for Ceylon sch. 14,01; East Falmouth, cong. ch. s. s. 3,64; Newburyport, "Little Margie," to send Bibles to heathen children, 1,35; Roxbury, Eliot cong. ch. s. s. 7,77; Salem, Crombie st. cong. ch. s. s. for schs. at Madura, 25; Spencer, cong. ch. s. s. 11,55; Westford, s. s. 5,13;

71 70

CONNECTICUT.—Darien, s. s. 6; Gilead, s. s. 9; Hartford, (of wh. from pupils in Deaf and Dumb Asylum, 22; Asylum Hill ch. s. s. 4,48; Mr. Burnell's class, 3,40; 29 88; New Preston Hill, cong. ch. s. s. 12; New Preston Vil., s. s. 8; West Hartford, cong. ch. s. s. 12,20; Windsor Locks, cong. ch. s. s. 48; Woodbury, North, s. s. 10;

135 68

NEW YORK.—Bellport, Cong. ch. s. s. 5; Brooklyn, Armstrong juv. miss. so. (of wh. for Mrs. Stanley's school, Tientsin, China, 25; sch. under care Rev. H. H. Jessup, Beirut, Syria, 40; schs in Ebon, Mieronesia, under care Rev. E. T. Doane, 25;) 100, wh. cons. Rev. J. T. GULICK, No. China, and Rev. H. N. COBB, H. M.; Haverstraw, Central pres. ch. s. s. 30,36; N. Y. and Brooklyn, Miss A. W. and friends, for pupil in Oodooville Sem. Ceylon, 10; Northville, (L. I.) Young People's miss. so. 16; Owego, pres. s. s. for pupil at Oroomiah, 50; Palmyra, pres. ch. s. s. one class, 1,27; Sauquoit, pres. ch. s. s. 53; Schenectady, 1st cong. ch. s. s. 2;

267 63

NEW JERSEY.—Belvidere, 2d pres. ch. infant sch.

5 17

PENNSYLVANIA.—Girard, Pres. ch. s. s. 15,50; Philadelphia, Buttonwood st. pres. ch. infant class, 50; Mantua pres. ch. s. s. 50; Olivet pres. ch. s. s. Henry S. Ritson, dec'd, for Rev. Mr. Lindley's miss. in Africa, 2,05;

117 55

DELAWARE.—St. Georges, Pres. ch. s. s.

30 00

OHIO.—Bath, Cong. ch. s. s. 50c.; Bellevue, cong. ch. s. s. 2,25; Central College, pres. ch. s. s. 5; Cincinnati, 2d pres. ch. s. s. miss. so. to cons. ELLEN M. HORTON an H. M. 100; Cleveland, 2d pres. ch. s. s. for sch in Deir Mimas, Syria, 100; Huntington, cong. ch. s. s. 14,25; Kinsman, pres. ch. s. s. for sch in Demirdesh, under charge of Rev. J. K. Greene, 10; Reynoldsburgh, pres. ch. s. s. 2,67; Walnut Hills, Lane Sem. s. s. for Abraham Lincoln, in Mrs. Chandler's sch. Madura, India, 8,13;

242 80

INDIANA.—Columbus, Pres. ch. s. s. 34; Gilead, s. s. 1,30; Indianapolis, 4th pres. ch. s. s. 12,45; Cong. ch. s. s. Miss Bassett's class, 1; Putnamville, pres. ch. s. s. for schools at Bombay, 6,45;

55 20

ILLINOIS.—Payson, s. s. 5; Perry, 1st pres. ch. s. s. 11,35; Quincy, 1st cong. ch. s. s. for Rev. J. Rendall's sch. Madura, 50;

66 35

MICHIGAN.—Kalamazoo, 1st pres. ch. s. s. for Miss Rice's sch. Oroomiah,

200 00

IOWA.—Bowen's Prairie, Un. s. s. Moore's District,

1 50

KANSAS.—Wyandotte, Cong. ch. s. s.

5 20

CANADA.—Point St. Charles, St. Matthew's s. s. 2,70, for the Gaboon miss.; juv. miss. sewing class, 13,65, for the Nestorian miss.

16 35

1,485 94

Donations received in May,

30,415 61

Legacies,

2,884 16

\$33,299 77

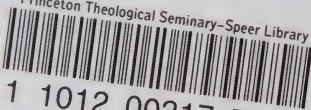
TOTAL from September 1st, 1864, to May 31st, 1865, \$291,187 62

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